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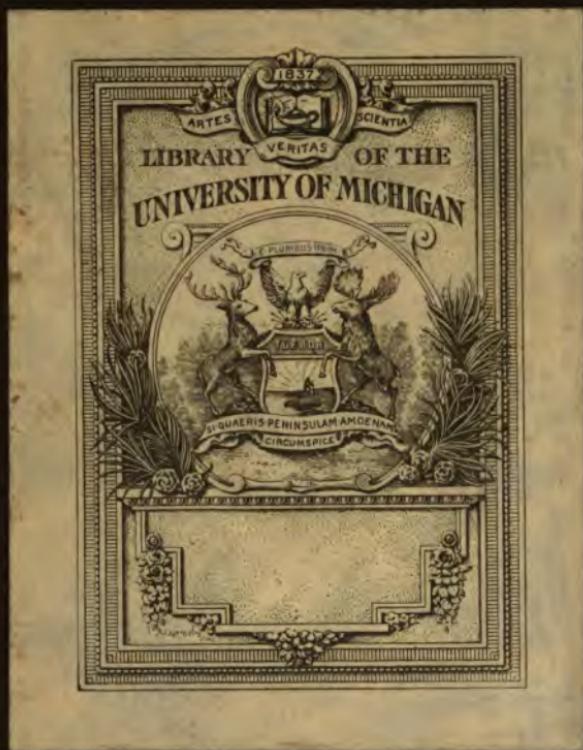
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THE SHEKINAH:

OR,

The Presence and Manifestation of Jehovah,

UNDER THE SEVERAL DISPENSATIONS,

FROM THE CREATION OF MAN TO THE DAY OF JUDGMENT.

WITH DISSERTATIONS ON

The Cherubim and Urim and Thummim.

BY

WILLIAM COOKE, D.D.

AUTHOR OF "THE DEITY," "CHRISTIAN THEOLOGY," ETC.

Second Edition.

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PREFACE TO THE SECOND EDITION.

THE First Edition of this work having become exhausted, demands continuously and urgently made have rendered it necessary to issue the second. A few alterations and additions have been made, but the work remains substantially the same.

In the Holy Scriptures the sublimest truths are revealed, not as mental abstractions, but as embodied in facts, blended with solemn realities, and always impregnated with the idea of God. Truth has neither power nor vitality, but as God is its source and centre —its author and its end. The grand design of all its disclosures is, that men may know God; that knowing him, they may enjoy him; that enjoying him, they may be conformed to his will and image; and that the Divine fellowship and transformation experienced on earth may be consummated in the everlasting joys of his immediate presence in Heaven. Hence the Bible is little else but a record of Jehovah's intercourse with

man, in which the Divine Being seeks to render his presence as evident to man's consciousness as his existence is to man's intellect; that truth may be felt as well as known,—may live as a principle, while believed as a proposition. Every successive dispensation is but a sublimer manifestation of the presence and character of the Blessed God.

In giving prominence to these ideas, the author has avoided controversy, confining himself chiefly to the exposition and illustration of sacred truth; he has also avoided display that he might be useful. The grandeur of the themes has often impressed him with a humiliating sense of the inadequacy of his conceptions and the poverty of his language; but he confides the effort to the blessing of Him whose glorious presence he has endeavoured to contemplate, combined with the prayer that he and his readers may finally enjoy that Presence within the veil, whither the Forerunner is entered, even Jesus.

*Dartmouth Park, Forest Hill, London,
October, 1877.*

THE FIRST EDITION OF THIS WORK
WAS INSCRIBED BY THE AUTHOR
TO HIS BELOVED FRIEND,

The Rev. Thomas Allin,

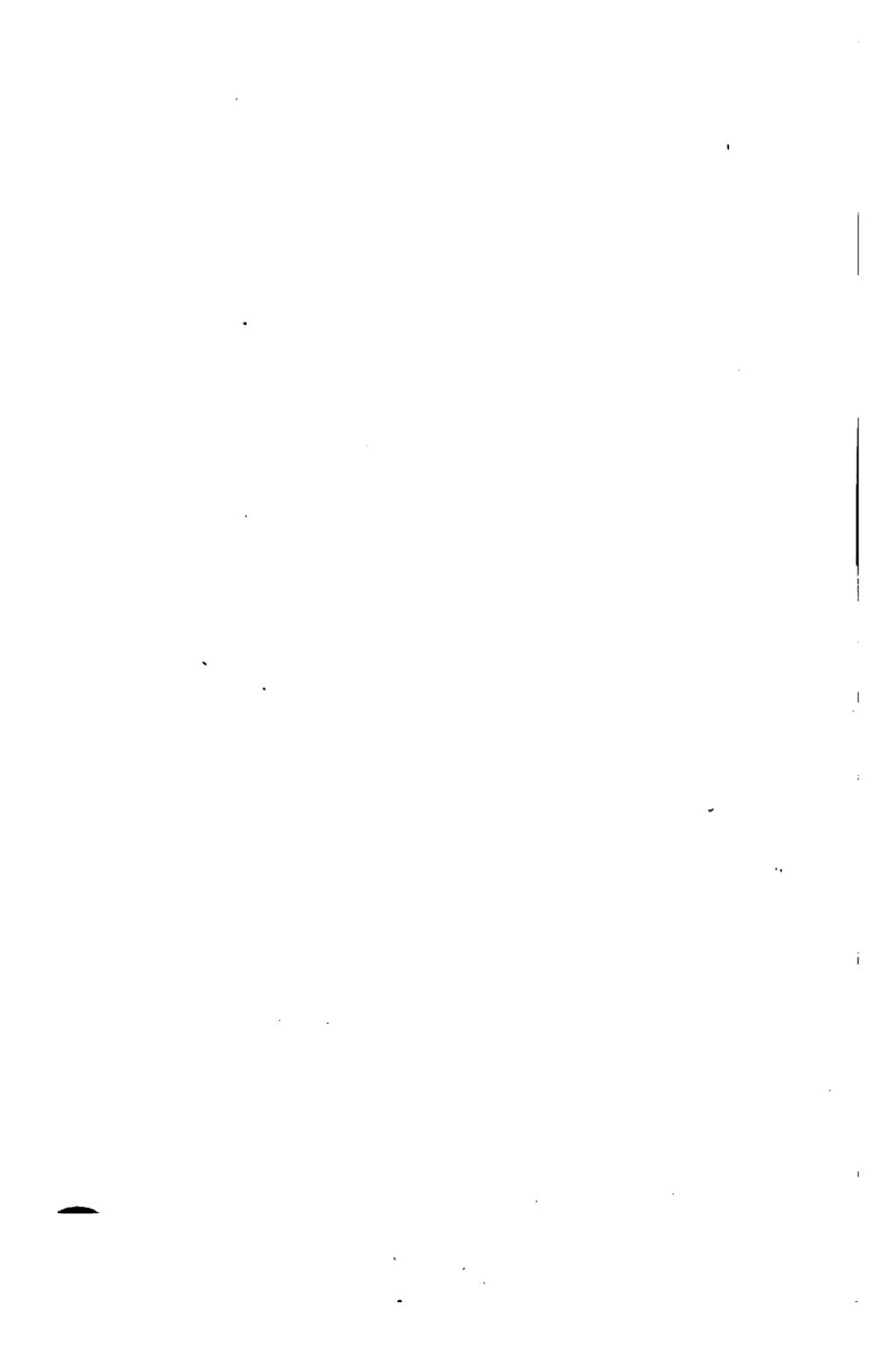
IN ADMIRATION OF HIS AMIABLE DISPOSITION, HIS EXALTED GIFTS,
AND HIS STERLING PIETY; AND AS A MEMORIAL OF THE
VALUE SET UPON HIS FRIENDSHIP, WHICH IT WAS
THE AUTHOR'S HAPPINESS FOR MORE THAN
FORTY YEARS TO ENJOY.
BUT HE HAS ASCENDED TO HIS REWARD IN GLORY.



THIS SECOND EDITION
IS DEDICATED TO
THE BELOVED SON-IN-LAW OF THE DECEASED,

The Rev. Samuel Gulme,

WITH EQUAL ADMIRATION AND ESTEEM, FOSTERED
BY THE GROWING FRIENDSHIP OF HALF A
CENTURY'S DURATION.



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THE SHEKINAH.

PART I.

THE SHEKINAH IN THE ANTEDILUVIAN AGE.

CHAPTER I.

GENERAL OBSERVATIONS ON THE SHEKINAH. THE SCRIPTURAL MEANING OF THE WORD.

“WILL God in very deed dwell with men on the earth?” was the devout inquiry of Israel’s wisest monarch, when dedicating the Temple to Divine worship. Yet this inquiry was not the expression of doubt, but of wonder and adoring gratitude at Jehovah’s condescension. Solomon knew from the sacred records that, in every age, Jehovah’s delights had been with the sons of men. Though the Lord be high, yet hath he respect unto the lowly. He made man for communion with himself; endowed him with rational and moral powers, that he might render him conscious of his presence, unfold to him the knowledge of his will, and impart to him a joyful sense of his favour.

God has never left himself without witness in our world. He has never ceased to speak to man in the wonders of creation and providence. The universe

itself is not only the creature of his fiat, but the witness of his being—a never-silent oracle, proclaiming to all men the eternal power and godhead of their Creator. Nor is this all. In successive dispensations of mercy, God revealed his holy will to his people, and favoured them with special and impressive manifestations of his presence. His goings forth among them have been from of old. From the beginning of time he has manifested himself unto them as he has not unto the world. Though immensity cannot circumscribe his being, yet often have select spots of our earth been irradiated and hallowed by his presence; and his saints, with mingled reverence and joy, have exclaimed, “Lo, God is here! How dreadful is this place! This is none other but the house of God, and this is the gate of heaven!” That gracious presence is still vouchsafed to his people. He dwells with them, and walks among them. “In all places where I record my name, I will come unto thee, and I will bless thee;” and his unchanging word secures to his church of the future the continued goodness of the past—“Lo, I am with you alway, even unto the end of the world.”

It is instructive to look back on past ages, and observe how Jehovah has revealed himself to his church under former dispensations; for, in different periods of time, the mode of the Divine manifestation has been greatly diversified, always adapting itself to man’s condition, and to that gradual disclosure of the Divine perfections which a state of mental progression required. In the early ages of the world, when men lived in the twilight of revelation, God often gave to

his people visible and audible manifestations of his presence ; sometimes assuming the human or angelic form, and conversing with holy men as one converseth with his friend. But the most usual symbol of his presence in ancient times was a fiery or luminous cloud, which the Jews called *The Shekinah*, and which, during the period of their economy, dwelt between the cherubim in the Holy of Holies. Under a brighter dispensation, that radiant symbol was superseded by the personal presence of the glorious Redeemer, the incarnate God. After his ascension to the mediatorial throne, the presence of Jehovah was perpetuated, and his perfections more fully displayed, by the illuminating and transforming power of the Holy Spirit. A brighter era still awaits the church, when the pure in heart shall see God, and dwell for ever in his presence, where there is fulness of joy, and at his right hand, where there are pleasures for evermore.

The word Shekinah may be appropriately applied to each of these manifestations of Jehovah. It is derived from the Hebrew word *shakan*, to dwell or abide, and was in frequent use among ancient Jewish writers. They applied it not only to the visible symbol of the Divine presence in the sanctuary where God dwelt with his people, but also to the personal Deity. They gave the name Shekinah to the *Memra*—that glorious personage whom the apostles designate “*The Word of God*;” and sometimes they applied it to the Holy Spirit. There is a propriety in their use of this word which is remarkable, agreeing, as it does, not only with the Old Testament writings, but with the

New Testament phraseology, with the teachings of inspiration even in their latest and fullest disclosures of the Divine Being.

Every one familiar with the Hebrew Scriptures must be struck with the frequency with which some form of this word is used when speaking of the manifestation of God to man. Indeed, this word, either as a verb or a noun, is the one which the inspired writers usually employ when they refer to the displays of Jehovah's presence. As a verb it is employed in numerous instances to express the fact that Jehovah dwells with his people; and as a noun it indicates the *place*—the tabernacle or the temple—in which Jehovah condescended to reveal his glory. As a verb this word *

* The Hebrew word שָׁכַן, *shakan*, as a verb, means to dwell or abide, and מִשְׁקָן, *mishkan*, the noun, means a tabernacle, or dwelling-place. This is not, indeed, the only term employed in such cases; but it is the term used with that frequency and in such a manner as indicate it to be specially the appropriate one. The term בְּרֵאשֶׁת is also applied to the tabernacle; but it is rather generic than special in its application to the tabernacle as the dwelling-place of God. For while בְּרֵאשֶׁת means the place where God dwelt, בְּרֵאשֶׁת is applied to the outer structure or the tent which covered it. This is rendered obvious in the following passages, where both words occur: "And he made curtains of goats' hair for the tent (*בְּרֵאשֶׁת*) over the tabernacle (*מִשְׁקָן*).—Exodus xxxvi. 14. Here the *tent* was evidently distinguished from the *tabernacle* or the interior dwelling-place of God. This is equally clear in the next passage: "And he spread abroad the tent (*בְּרֵאשֶׁת*) over the tabernacle (*מִשְׁקָן*).—Exodus xl. 19. From these examples it is quite evident that בְּרֵאשֶׁת is the proper term to express the tabernacle in which the Shekinah dwelt.

There are also other words employed to express the idea of *dwelling*, but not so appropriately and peculiarly as the term בְּרֵאשֶׁת. Thus, וָיַּה sometimes means to dwell; but its ideal meaning is *to go round, to go about*. וָיַּה is used in the sense of *to dwell*; but it means *to sojourn*, or dwell only for a short time. נָסַח is applied to *dwelling*; but its primitive idea is to

is used in reference to the first manifestation of the Divine presence after man's expulsion from Paradise, when the cherubim and the fiery symbol were *placed** at the east of the garden of Eden. The same word runs through the historical records of Jehovah's presence in the Jewish sanctuary. The same term reappears in the Greek of the New Testament, where, in conformity with its primitive use, it is applied to the enshrined Divinity, in the person of the incarnate God; for the eternal "Word was made flesh, and dwelt amongst us."† The indwelling of the Holy Spirit in the hearts of God's people is also set forth in phraseology borrowed from the Jewish Shekinah, where it is affirmed that our bodies are temples of the Holy Ghost; and the final display of the Deity in the New Jerusalem is described in language derived from the same primitive source; for then "The tabernacle of God shall be with men, and he shall dwell among them, and they shall be his people, and he will be their God." Here the same words are again employed:—ἡ σκηνὴ τοῦ Θεοῦ, *the tabernacle of God*; σκηνώσει μετ' αὐτῶν, and

fix, to settle. בָּשָׂר is used in the sense of dwelling; but its original and usual meaning is *to sit*. Nor are any of these terms, except the latter, employed in reference to God's dwelling with men. The proper and almost the only term used in this sense is, as we have stated, the word בָּשָׂר.

* The word here rendered "*placed*" is in the original בָּשָׂר, he shekanized, he caused to dwell at the east of the garden, &c.—Genesis iii. 24.

† Ἐστήνωσίν ἐν ἡμῖν. He tabernacled or shekanized with us.—John i. 14. Σκηνῶ, to dwell; σκηνὴ, σκηνος, and σκηνωμα, a tabernacle, are not only derived from the Hebrew בָּשָׂר, but are radically the same word conformed to the Greek orthography and declension. We are aware that some lexicographers derive the word Σκηνὴ from Σκια, a shadow, but its derivation from the Hebrew is much more probable.

he will tabernacle, or shekanize, among them.—Rev. xxi. 3.

Thus, from the gate of Paradise on earth to the Paradise above—from the commencement of the dispensation of mercy at the beginning of time, to its consummation in eternity—the Shekinah is kept before us, and the phraseology setting it forth never passes from our view. This fact evinces the unity of the Divine plan, the connection and harmony pervading all the dispensations of grace, and it forces upon our attention this great truth, that the manifestation of God to man, the unfolding of the Divine character to the intelligent universe, and the perfection of man's intercourse with the Infinite Mind, are objects which have a most prominent place in Jehovah's great purpose revealed in the gospel.

The word Shekinah, thus sanctioned by the authority of Holy Scripture, and harmonizing as it does with the great and ultimate purpose of the gospel, presents itself to our use as an expressive and appropriate term, in discoursing on the displays of the Divine presence and character under the several dispensations of grace. This manifestation of God applies to each person in the Trinity—the Father, the Son, and the Holy Spirit, and the gradual disclosure of the Divine perfections. We propose, therefore, in the following pages to descant on the Shekinah as displayed:—

I. THE SHEKINAH IN THE ANTEDILUVIAN AGE.

II. THE SHEKINAH UNDER THE PATRIARCHAL AND JEWISH DISPENSATION.

III. THE SHEKINAH IN THE INCARNATION AND THE
MEDIATORIAL WORK OF THE SON OF GOD.

IV. THE SHEKINAH IN THE PERSON AND OFFICES OF
THE HOLY SPIRIT.

V. THE SHEKINAH IN THE FUTURE WORLD.

VI. THE SHEKINAH IN THE DAY OF JUDGMENT.

CHAPTER II.

THE DIVINE PRESENCE IN PARADISE.

"And they heard the voice of the Lord God walking in the garden."—
GENESIS iii. 8.

THE earliest records of man describe him, not as some of our professed scientists represent him—a hirsute jabbering ape, nor even as an ignorant savage, but as an intelligent, refined, and holy being, and at the very commencement of his existence as enjoying intercourse with God; nor could the requirements of man's spiritual nature have been met without this element of blessedness. Endowed with a two-fold nature, he required a two-fold class of objects. Between his physical constitution, and the preconfiguration and condition of the material universe, there was a complete adjustment, a perfect harmony: the resources of the latter amply supplied the wants of the former. But provision of another kind was essential to the development, satisfaction, and happiness of his spiritual being. The earth around him, adorned with primeval beauty, and free from the blight of sin, was his inheritance; Paradise, that garden of delights, prepared by infinite wisdom, and replenished with all that was good for food and pleasant to the eye, was his home; the azure sky, glittering with pendant worlds, canopied the ample possessions freely given by his Creator, and all within this wide domain was made subservient to his good.

Yet this profusion of material wealth was not adequate to the requirements of his spiritual nature. He had within him a soul greater than the whole—a soul which aspired to the infinite, and was formed for endless progression. Allied to God in its essence and made in his image, it yearned, as by a divine instinct, for union and communion with the Father of spirits—the Parent and Source of infinite good. Though man, now degenerated and sensualized by sin, may find it agreeable to his nature to live in estrangement from God, and substitute the evanescent pleasures of the creature for the smile of his Creator, it was not so with Adam in his primeval state. In him reason was enthroned, the spiritual element was in the ascendant, and passion and appetite subordinate. His conscience was a perfect transcript of Jehovah's law, and a faithful vicegerent of his authority; all his moral instincts were holy, and his dispositions in harmony with his moral relations; his affections, while duly exercised towards the creature, were supremely centred in God, and all his emotions were so many impulses toward the Author and End of his being. Because he was holy in his nature, he loved the Holy One with intensest ardour; and only in his favour and fellowship could he find the satisfaction and happiness for which his highest nature craved.

The glorious Being who had endowed man with these faculties and aspirations provided for their exercise and gratification, by giving his noblest creature free access to himself, and rendering him sensible of his presence and conscious of his approval. Every line in the brief history of man's primeval state shows us

God in communion with the holy and intelligent being he had placed at the head of his creation.

The condition of man imperatively required Divine communications, and they were abundantly imparted. At first, without experience to guide his conduct, or society to elicit his social affections, he specially needed the direction of heavenly wisdom, and the communion of the Father of spirits. God, therefore, was constantly with him, enriching his docile mind with important truths, and rejoicing his immaculate soul with the manifestations of his favour and love.

Philosophers have often perplexed themselves with debates as to whether language were originally acquired or imparted by the Creator. The question is solved by the fact that man employed speech on the first day of his existence. It came like the knowledge which first enriched his mind—a gift from God; and its first use was to converse with his Creator. We find man in converse with God before he conversed with his fellow-creatures; nay, before the intelligent partner of his being was created. The hand of God led him from the spot where he had been created to the garden of Eden, the scene of beauty and blessedness prepared and garnished for his abode. The voice of God prescribed to him the laws and obligations of his condition, and bade him welcome to the bounties which prolific nature yielded for his subsistence. God having provided for man's social instincts, by creating the woman from his side, brought her to him as his sinless companion and friend, to share his affections and augment the sum of his bliss. He invested the happy pair with

dominion over all creation, imparted to them a prospective view of the social relations of their posterity, and pronounced upon them both his emphatic blessing. All the facts of their primeval history evince the enjoyment of intimate, habitual, and happy intercourse with their glorious Creator. There was neither darkness nor distance betwixt them and God. The Almighty Father delighted in the sinless pair who reflected his own image, and they found it their highest satisfaction and bliss to be enlightened by his teachings, to present to him the incense of their devout affections, and receive the direct manifestations of his favour and love.

Under what form Jehovah revealed himself to man in Paradise is not recorded. We read of the "*presence* of the Lord," from which our first parents hid themselves when guilt had incurred God's displeasure. Does not that word, "*the presence*" of the Lord, indicate some sensible manifestation of the Deity by which he was recognized, and to which our first parents had been accustomed in the period of their innocence? We read, too, of "*the voice of the Lord*," of which they were afraid when the dread of vengeance agitated their bosoms. Does not that word, "*voice of the Lord God*," heard in the cool of the day, indicate some mode of oracular communication to which they had delighted to listen before sin had severed them from their Father's love? But what specific mode of manifestation distinguished the intercourse of God with man during the period of innocence—whether as Shekinized in a radiant symbol, like that which marked the Divine presence in the Jewish sanctuary; or enshrined

in human or angelic form, as he sometimes conversed with prophets and righteous men, we may not presume to determine. Of this, however, we are fully assured—The presence of Jehovah was clearly recognized, and his “voice divine” was heard giving utterances of truth and love, distinct as the holy oracle which responded to the inquiries of the Aaronic priesthood, and as well understood as the voice which once and again issued from the parted sky, and declared the Father’s approval of his well-beloved Son. The manifestations of the Deity to our first parents were such as inspired a vivid consciousness of his personal presence, and a joyful recognition of him as their Father and their Friend.

Our own great poet describes Eden as often vocal with the songs of angels, and Adam and Eve as often enraptured with “the melody of celestial voices, heard from the steep of echoing hill, when angels sung, sole or responsive to each other’s note, their great Creator’s praise.” But sweeter tones than angelic voices were heard in the consecrated hour of man in audience with the Deity, and higher joys were inspired by the direct manifestations of their Father’s approving smile. Creation itself was a mirror in which they saw everywhere reflected the existence and perfections of the Deity; but the sensible display of his presence, the oracular communications of his truth and love, and the spiritual manifestation of his favour, gave them to enjoy that vivid consciousness of God which nature could not impart, and brought them into communion with him so intimate and habitual, that they lived in God and God in them. Existence itself was not more real than their

consciousness of the presence and approval of their Creator. Hence the condition of man originally was not, as some would-be philosophers have supposed,—the image and likeness of a beast, but the image of God—he was an intelligent, refined, and holy being, intuitively enriched with knowledge, endued with the gift of speech, and enjoying communion with God and social converse with the partner of his existence.

CHAPTER III.

THE SHEKINAH AFTER THE FALL.

"And he placed at the east of the garden of Eden cherubim and a flaming sword."—GENESIS iii. 24.

MAN fell, and with his apostasy the scene changes. Becoming a rebel, he forfeits the favour of his Maker. In losing his innocence he falls from his blessedness. Sentenced to death he is no longer worthy to partake of the tree of life, and, subject to Jehovah's displeasure, Paradise can no longer be his abode. Though mercy had interposed and placed him under a redeeming economy, the malignity of sin must be demonstrated, and Jehovah's displeasure against the foul offence be legibly registered in the history of mankind. Hence the unhappy pair are banished from Paradise, as no longer worthy of that blessed abode, and placed under a new dispensation of mingled mercy and judgment. Salvation is provided for the penitent, but the condition of man is impressed with many affecting proofs of the evil and curse of sin. "Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden cherubim and a flaming sword * (or a devouring flame), which turned

* We doubt whether the word שָׁבֵן ought, in this instance, to be rendered *sword*. We are of the opinion that *heat* is the meaning intended to be conveyed. The word, we must admit, is often rendered *sword*, or some

every way, to keep the way of the tree of life.” Whether we regard the tree of life as possessing sanatory and life-preserving properties, as some suppose it had; or whether it was a sacramental symbol of eternal life to man; or whether both these views were united in its use, man by his fall lost his right to partake of its fruit, and Paradise, fitted up to be the abode of innocence and joy, could no longer be the dwelling of one who had apostatized from his Maker; hence, as a guilty rebel, he was banished from that sacred spot, and never more permitted to enter therein. Yet mercy was blended with judgment, both by the promise of a Saviour and the opening of another way of access to God.

In the remarkable spectacle placed at the east of the garden of Eden, there were two distinct objects—

cutting or destroying instrument; but the radical idea of the word is to waste, exhaust, to lay waste, to consume, or to destroy; and its application to a deadly weapon such as the sword is only secondary, because that weapon is an instrument of consuming, destroying, or laying waste. Hence the word is equally applicable to fire, or a hot parching air, which produces desolation. It is thus used in various passages. “In the day the drought, or *heat* (בָּרֶד) consumed me.”—Gen. xxxi. 40. “My bones are burned with *heat*.”—Job xxx. 30. “A shadow from the *heat*.”—Isaiah xxv. 4. “As the *heat* in a dry place; even the *heat*, with the shadow.”—Isaiah xxv. 5. “His dead body shall be cast out in the day to the *heat*, and in the night to the frost.”—Jeremiah xxxvi. 30. With equal propriety may the word be rendered to express the idea of heat, or, as an adjective, consuming, or devouring, in the passage before us. Moreover, as Adam had never seen a sword or instrument of war, it is hard to conceive why the form of a sword should be given to the flame at the east of the garden. But render the word *a flame of heat*, or a hot, devouring, or consuming flame, and the meaning is evident, and accords with the solemn occasion on which it was displayed.

the cherubim and the moving flame. Various contradictory opinions have been held as to the phenomena presented. Some Jewish commentators have supposed the flame to be the fire of hell ; some popish writers have made it the fire of purgatory ; and others have resolved the whole description into an allegorical representation, indicating no more than that God effectually prevented the return of our first parents to the garden of Eden. These theories are alike to be discarded. The word of God is not to be distorted by the superstition of the one, nor diluted and explained away by the rationalism of the other. The language employed by the sacred penman is that of simple and solemn narration, and must be as literally understood as the awful fact of man's apostasy and curse. Without doubt the cherubim here spoken of were celestial beings, angelic agencies, invested with forms adapted to that solemn occasion. The fire was a real fire, though of miraculous origin, presenting a form and an activity controlled by a supernatural power.

The popular opinion of the scene, often sanctioned by pictorial and poetical representation, is that of angels, each with a flaming sword, first driving out our fallen parents from Paradise, and afterwards brandishing their fiery weapons at the gate of Paradise to prevent man's return to that forbidden place ; but this, we think, does not perfectly accord with the facts narrated in the text, nor express the full import of the solemn appearance presented. There is nothing in the Scripture narrative which teaches or implies that angels were armed with flaming swords, or that *they* drove our first

parents from Paradise, or brandished fiery weapons at the east of the garden. Nor, indeed, does the text speak of several flames, but of one only ; and instead of the cherubim brandishing the fire as a weapon, the passage simply informs us, that God himself placed both the cherubim and the moving flame at the east of the garden.

The immortal Milton differs somewhat from the popular opinion in his poetical representation, but does not, we think, give a correct view of this solemn scene. With his usual splendour of diction he says :—

“ Th’ archangel stood ; and from the other hill
To their fix’d stations, all in bright array,
The cherubim descended, on the level ground
Gliding meteorous, as evening mist
Ris’n from a river o’er the marshy glides,
And gathers ground fast at the lab’rer’s heel,
Homeward returning. High in front advanced,
The brandish’d sword of God before them blazed,
Fierce as a comet ; which with torrid heat,
And vapour as the Libyan air adust,
Began to parch that temp’rate clime ; whereat
In either hand the hast’ning angel caught
Our ling’ring parents, and to th’ eastern gate
Led them direct, and down the cliff as fast
To the subjected plain ; then disappear’d.
They, looking back, all th’ eastern side beheld
Of Paradise, so late their happy seat,
Waved over by that flaming brand, the gate
With dreadful faces throng’d and fiery arms.” *

If the popular view be incorrect, that of our great poet is not, we think, unexceptionable. The embellishment of the poetry obscures the meaning of the

* *Paradise Lost*, book xii. 625, &c.

narrative. The text plainly tells us that God himself drove out our first parents, but neither the cherubim nor the fire are mentioned until the expulsion was effected; nor does the text sanction the grotesque representation of "dreadful faces" thronging the fiery spectacle. The passage informs us that after the banishment of Adam and Eve from Paradise, God placed at the east of the garden of Eden the cherubim and the moving fire. The notion of "dreadful faces" thronging that spectacle springs entirely from the poet's fertile imagination, and does not well accord with the dignity and awful grandeur of the occasion. The narrative, viewed in its sober statements, warrants us to conceive that in that solemn scene there were angels not only present, but visible in such forms of majesty as the cherubim are usually described in Scripture; and with these celestial beings there was a body of fire in a state of motion and activity. Yet this motion of the fire was not from the angels brandishing fiery weapons, but was in the fire itself, being expressed by a word which denotes action performed by and upon itself, as if by evolution and involution. It seems to have been a fire like that in Ezekiel's vision—a fire infolding itself, and continually giving out flashes and brilliant coruscations, which as constantly returned and became infolded again in the general mass.*

* The word נִכְרָבָה, Gen. iii. 24, and the word נִחְזָבָה, in Ezekiel i. 4, are both participles in the Hithpael conjugation; and while they both refer to the fire of the Divine presence, they both express *alternating activity—an action of evolution and involution*. The former means literally *turning or moving upon itself*; and the latter means *catching or taking hold*

Here the question arises, What meant that sublime and awful spectacle at the east of the garden ? Was it a temporary terrific display intended merely to fill our first parents with dread, and hinder their return to paradise ? Or had it a more permanent duration, and a more important and comprehensive design ? Was it meant merely to signalize the event of man's apostasy, and mark the Divine displeasure against the trembling culprits ; or was it an august exhibition of the Divine presence, given at the inauguration of a new dispensation, and under various phases, to be ordinarily identified with the revelations of that economy, and symbolically expressive of man's condition as a fallen but redeemed creature ? Guided, as we think, by the analogy of Holy Scripture, we regard the latter as its true character ; we believe it to have been the Shekinah, or the manifestation of the Divine presence, which, under various forms, and with some intervals of suspension, was ordinarily connected with the patriarchal and the Jewish dispensations. The reasons which have led to this conviction are the following :—

1. A typical dispensation was now commenced, in which fire was the usual symbol of Jehovah's presence. The records of Scripture respecting the revelation given to Adam, and the mode of worship prescribed for him, are extremely brief; but, so far as they can be traced, we see in them an identity with the leading features of the Jewish economy. True, we have no *of itself*. The context shows that each word is used to express the same kind of motion or activity.

memorial of circumcision, nor of a separated priesthood; but we see the same germs of evangelical truth unfolded, and the same symbolical expiation for sin appointed. There was the promise of a Redeemer, who should be allied to our nature as the woman's seed, destined both to suffer and to triumph. There was the necessity of faith in him as the only Saviour, and the duty of approaching God by a vicarious and symbolic sacrifice, and not with a mere acknowledgment of his existence and providence. Abel's offering of a sacrificed animal, and Noah's distinction between clean and unclean animals, evince the identity of the patriarchal and the Jewish dispensations in their leading characteristics. There was also a visible acceptance of the offering of faith, and a visible rejection of self-righteousness and unbelief. These were matters of vital importance with both dispensations, and seem to have been clearly unfolded in the first revelations imparted to fallen man. Had the annals of that early age been more fully recorded, we should probably see many other points of affinity and identity between the faith and the worship of the two dispensations.

Thus allied to each other in faith, in worship, and symbolic rites, we look for a corresponding resemblance in the mode of God's manifestation to man. Fire was the symbol of his presence to Abraham before the law was given; fire was that symbol when the law was promulgated; fire was the manifestation of his presence in the sanctuary during the future period of the temple service; and fire was the symbol in connection with which the Holy Ghost was given on the day of Pente-

cost. Looking, then, for the same symbol under the first economy, we have it in the moving flame placed at the east of Eden. No sooner is the promise of a Saviour given, the rites of worship ordained, and the dispensation of grace established, than the new economy is inaugurated by the appearance of that august symbol of Jehovah's presence, the active and infolding flame.

2. That this celestial brightness or moving flame was the Shekinah, is corroborated by the presence of the cherubim. When the glory of God was displayed in fire at the giving of the law on Sinai, angelic beings were present, and God himself was in their midst.— Psalm lxviii. 17. When the glory of the Lord entered the tabernacle it dwelt between the cherubim. When the prophet Ezekiel beheld the glory of the Lord, the cherubim were in the midst of the brightness and the fire. Indeed, there is not a passage in Holy Scripture speaking of the cherubim, but in which those beings are set forth as connected with the presence of God. When, therefore, we find them connected with the moving flame at the inauguration of the new dispensation, it is in perfect accordance with their constant representation in every subsequent period. They are always attendants on the Divine majesty; and if the analogy of Scripture be our guide, their presence with the fire at the east of Eden identifies that fire as the Shekinah, the visible symbol of Him who sitteth between the cherubim.*

* That the cherubim at the east of Eden were the same as those spoken of elsewhere in Scripture, as attendants on the Divine presence, may be

3. The display of the Shekinah, as beheld in Ezekiel's vision, and the spectacle at the east of Eden, present points of resemblance so remarkable as to indicate that both symbols express the same thing. Let these points of resemblance be for a moment compared. In Ezekiel's vision of the Divine presence there were *cherubim*; at the east of Eden there were *cherubim*. In Ezekiel's vision there was a brightness and a *fire* in the midst of the *cherubim*; at the east of Eden there was a *fire* connected with those celestial beings. In Ezekiel's vision the fire was *active*—it was a fire infolding itself, or catching itself; “it went up and down among the living creatures (the *cherubim*) ; and the fire was bright, and out of the fire went forth lightning.” So at the east of Eden the fire was *active*; it was a fire infolding itself, and darting forth flashes which returned upon itself. It is worthy of notice, too, that the action of the fire in both cases is expressed by a word in the same conjugation, in the same mood, and, from its context, evidently indicating the same idea.*

Such, then, are the points of resemblance in the scenes depicted—the *cherubim*, the *fire*, and the peculiar action of the *fire* indicate an identity which must strike every attentive reader. Now, of the phenome-

presumed from the definite article (*the*) used by Moses in speaking of them. He does not say merely *cherubim*, as in our version, which, by omitting the article, renders the sense less direct and obvious; but he says definitely and emphatically **THE** *cherubim*, thus indicating a class of beings well known to his readers, a class of beings known by their figure and symbolic use in the sanctuary.

* Compare Genesis iii. 24 and Ezekiel i. See note, page 30, on the original words employed in both passages of Scripture.

non in Ezekiel's vision, it is expressly asserted by the prophet, "This was the appearance of the likeness of the glory of the Lord."—Ezekiel i. 28. If then the analogy of Scripture be our guide, we think there can be no other conclusion than that the similar sublime spectacle at the east of Eden was also the Shekinah or symbol of Jehovah's presence.*

4. In further confirmation of this view, the fiery spectacle at Eden is designated by the peculiar name of "The presence of the Lord." After Cain had murdered his brother, and had been arraigned for his awful crime, it is said that "he went out from the presence of the Lord." What can be intended by this phrase? We read of the presence of the Lord *within* Paradise before man was expelled; and here we read of "the presence of the Lord" outside that sacred inclosure, after man's apostasy; and, in after ages, we often read of "the presence of God," manifested to his people in the Jewish sanctuary. Now, in order to understand the meaning of this phrase in one passage, we must refer to others where its meaning is rendered

* As if designedly marking the identity of the phenomenon at Eden with the Shekinah, the sacred historian uses the word *shakan*, שָׁקַן, to express the manner of its location. He does not simply say, as our translation renders it, "The Lord God *placed* the cherubim and the flame there;" but that he *shekanized*, or caused them to dwell there. We would not attach too much importance to the use of a word, nor base a theory upon an etymological derivation; but the fact that the sacred penman should pass by the usual words employed to denote putting or placing, and select that one which is the root of the word Shekinah, and is commonly employed throughout the Scriptures both in the Old and New Testament, when speaking of the manifestation of God to man, is a coincidence worthy of observation, and harmonizes perfectly with the interpretation we have given.

clear and obvious. In the plainest parts of Scripture "the presence of the Lord" is identified with the Shekinah—the visible glory of God. Hence, when Israel had incurred the Divine displeasure by falling into idolatry, it is said, "The cloudy pillar descended and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door; and all the people rose up and worshipped, every man at his tent door. And the Lord spake unto Moses face to face, as a man speaketh unto his friend."—Exodus xxxiii. 9. Now, here was the presence of the Lord, and such it is called; for, when Moses interceded that this symbol of the Divine majesty might not be withdrawn, but continued with them during their journey, Jehovah answered, "My *presence* shall go with thee, and I will give thee rest." This passage is sufficiently plain. "The presence of Jehovah" means primarily the visible manifestation of his glory; and if so, what else can be meant when it is said, that Cain went out from "the presence of the Lord"? Absolutely, he could not go from the presence of God, because his presence is everywhere; but, if there was a visible display of the Divine glory, as at the east of Eden, he might easily depart from it by changing the locality of his residence. This he did; and the guilty conscience of the wretched fratricide would urge him to depart. The fiery symbol at the east of Eden would constantly remind him of the presence of a holy and avenging God, and excite his conscience to remorse. There was no rest for him but in pardon or in oblivion of his

crime ; and therefore he sought to escape from that perpetual monition of his guilt, by departing from the visible presence of the Lord, and residing where the glance of the awful spectacle would no longer meet his eye.

In arguing that the moving flame at Eden was the Shekinah we are not insensible to the fact that the fire seems to have presented rather an awful than a benign and attractive aspect. This, however, does not invalidate our reasoning ; for an aspect of awe, nay, occasionally of dread and terror, was presented by the Shekinah under the Levitical dispensation. It is evident from Jewish history that the aspect of the Divine glory varied with the relationship in which God stood to men ; or with the design of God to express his awful majesty, or his clemency and compassion ; his hatred to sin, or his mercy to the penitent. Hence the devouring fire, from which the people fled in dismay at Sinai, often afterwards appeared as a mild and benignant splendour between the cherubim, filling the temple with a radiance and glory such as the people rejoiced to behold. If at the east of Eden the Shekinah had at first an aspect of awfulness and terror, it was only in character with the occasion ; for the fall of man was a high affront to the Most High, involving base ingratitude and great presumption, plunging himself and his posterity into misery and ruin ; and though mercy had then interposed, and the promise of a Saviour had been given, it was meet that the exercise of mercy should be guarded by the symbols of holiness and justice, and by a visible display of God's

displeasure against sin. No wonder, then, if the fiery manifestation of the Divine presence gleamed forth for a time in lurid flashes like those which leapt from Sinai's summit. Yet, probably, afterwards, when man had embraced by faith the mercy offered in the covenant of grace, that active flame might subside, as did the fire of Sinai, into a benign radiance expressive at once of majesty, compassion, and love ; and from time to time vary its aspect of terror, sublimity, or clemency, as best fitted to admonish or encourage mankind ; to excite a trembling awe, or to inspire a joyous confidence ; to indicate Jehovah's frown against the sinner, or his acceptance of the penitent believer. Such was the varied character and design of the symbol under the Jewish dispensation, and analogy suggests the same for it under the earlier economy.

The locality of the Shekinah would, we may presume, be the special place for public worship. Hallowed by Jehovah's presence, it would be the spot where the early church would gather for sacrifice, prayer, and adoration. Though no precept stands recorded requiring the first families of mankind to choose a particular place for worship, yet facts show they did choose such a place, and analogy unfolds the reason. Adam and Eve departed not from the precincts of Eden. When Cain went out from the presence of the Lord, nature did not impel them to follow him. The Shekinah which filled Cain with dismay was to them an object of attraction. If remorse, fear, and hatred impelled the murderer to seek a refuge from the glare of the flaming symbol, penitence, faith, and delight in

religious worship would induce others to remain where the Divine glory was manifest, and the rites of worship were performed. If they loved Jehovah they would delight in the place where his honour dwelt ; and for several centuries their pious descendants, distinct in locality and character from the progeny of Cain, appear to have fixed their abode near to that memorable place, and there formed the primitive church, worshipping God in spirit and in truth.

During several centuries that patriarchal church stands out in bold and honourable contrast to the world. Cain and his progeny seemed to have lived in estrangement from God and his worship ; but Seth and his descendants lived to God, and among them the lamp of truth and piety seems to have burned with a clear and steady lustre for several generations. By a few strokes of his pen the sacred writer has graphically sketched the character of the holy seed. They are entitled "The sons of God," to mark their filial relation to Jehovah and their acceptance of his covenant. They are characterized as the "men who called upon the name of the Lord," to mark their habitual devotions, their open avowal of religion, and their regard for the public worship of the most High.* Their genealogy, too, is kept distinct from the carnal

* Some interpreters have construed the passage as if it meant, "Then men began to call themselves by the name of the Lord." But this would have been a characteristic of profanity, whereas the original is the usual phraseology to express an act of worship. Besides, the act is ascribed, not to the seed of Cain, but to the descendants of Seth, and is evidently recorded as a mark of their piety and devotion in contrast to the men of the world.

progeny of Cain ; and their abstaining from matrimonial alliances with his race marks their separation from the world, and their close communion with each other ; their spirituality of mind, their rigid self-denial, their enlightened conscientious regard to the obligations of religion, and their care to transmit unimpaired to their posterity the truths and blessings of the redeeming covenant. To such a church, it would be a delight to draw near to God. Within view of the supernatural radiance at the east of Eden the assembled patriarchs would be found, on each returning Sabbath, to present with primitive rites the offerings of penitence, gratitude, and faith. Here Abel, at the end of days—a term denoting either the Sabbath or some periodical solemnity,—brought the firstling of his flock ; here Seth and Enos, and their righteous contemporaries, when men began to multiply on the earth, called upon Jehovah's name. The air was vocal with the songs of thanksgiving, and altars sacred to the worship of the one true and living God were redolent with the offerings of primitive piety and faith.

Nor were signs of acceptance withheld in those early times. When Abel presented his victim, expressive of his penitence and of his faith in the promised Redeemer, he obtained witness that he was righteous, God testifying of his gifts. [But how was that testimony of acceptance given ? Assuredly by some visible or audible sign ; for the evidence of Abel's acceptance was perceptible to Cain as well as to himself ; and the rejection of Cain was made evident to both. It was this open, manifest difference in the

Divine regard which excited the jealousy and murderous ire of the elder brother. But in what mode was this difference rendered sensible? Was it by a voice from the Divine presence? or was it by a visible change in the fiery symbol? Did the Shekinah become enveloped in portentous darkness when Cain presented his offering devoid of penitence and faith? and did it beam forth with benignant and ineffable brightness when Abel himself offered his typical and vicarious victim? or, was the descending fire sent to consume the offering of faith, but in anger withheld from the deistical oblation of Cain? Whatever was the sign, it had no ambiguous import; it required no interpreter. It was a "witness," a "testimony" of the most obvious and expressive meaning, and carried its own application to the heart. The great moral reasons, too, for this marked distinction were made known, showing that justification by faith and not by the works of the law was the doctrine of the most ancient economy, and developing those permanent principles in the Divine government, by which the line of separation will be finally drawn between the character and doom of the believer and the unbeliever; between him that serveth God and him that serveth him not.

The inquiry naturally arises, "How long was the visible manifestation of the Divine presence continued? Was it perpetuated during the antediluvian age; or did it remain only until the fading beauties of Paradise had disappeared; or was it only occasionally given? As the history of that early age has perished, except the few facts preserved in the Bible, we have

no positive data to decide this question with dogmatic certainty, and can only look at the probability of the case. We have, however, no record of the withdrawal of that remarkable manifestation ; and the phraseology used in expressing its original location is indicative of some continuance. It is not said that the fire and the cherubim merely *appeared* at the east of the garden, as if the event were a transient occurrence ; but that the Lord God caused them to dwell there, he *shekunized* them, or gave them a fixed locality. It may be, indeed, that the visible appearance of the cherubim had only a transient continuance ; because, in later periods, when angelic beings were manifested in connection with the Divine glory, their continuance was always for a brief period. But if analogy be our guide, the same view cannot, we think, be entertained of the Shekinah. That visible symbol was a part of the Jewish economy, and was continued in the holy place during a period of near one thousand years. If, then, that early dispensation was substantially the same as the Jewish, and if the Shekinah belonged to it as a part of a symbolical system, we may rationally suppose that the visible manifestation of the Divine presence given at Eden was in some form either continued, or very frequently manifested, while that early church remained faithful.

Even when that church had degenerated, and by unholy alliances and depraved habits had become merged into the world, and the masses of human population had sunk to the lowest depths of corruption, there were a few who retained their fidelity ; and they

shine amid the surrounding darkness as noble monuments of truth and holiness. Enoch walked with God in habitual piety for a period of three hundred years ; and faithfully foretold the judgment and punishment of ungodly men. Lamech piously anticipated rest as the gift of God. Noah was a just man, and a preacher of righteousness. He walked with God, and found grace in the eyes of the Lord. These faithful men, though few in number, were witnesses for God, and they were not forsaken of God. Indeed no men were more honoured by direct communications from heaven and tokens of Divine regard. To them oracles were uttered, important prophecies were revealed, and Divine admonitions sent through them to the world. When judgments were impending over the earth, some faithful men were removed from the evil to come ; one for his singular piety was translated to heaven that he should not see death ; and when the church was reduced to a single family, that family was preserved in the ark while the world was destroyed. Thus God was always near to his people, and, though abounding impiety might cause him to hide his face and withdraw his presence from apostates and a wicked world, yet his Spirit still strove even with them, and God would doubtless manifest himself unto his people as he did not unto the world ; and if the Shekinah was then no longer located at the east of Eden, the symbol of Jehovah's presence, we may presume, was occasionally manifested in some form to the few that kept his covenant and remained steadfast witnesses of his truth.

Contemplating the Shekinah, then, whether per-

manently continued or but occasionally given, as a part of that ancient dispensation, we may easily conceive the important purposes which it was fitted to serve. Men lived then in the infancy of the world, and in the twilight of revelation, when only the elements of evangelical truth were made known; when prophecies were unfulfilled, and but few even uttered; when the scroll of history was unwritten; when the arts and sciences had to be learned; when human nature had but limited experience and melancholy antecedents; when passion and appetite were strong, and the human mind needed discipline and training by visible scenes and external impressions. Without a sensible manifestation of God, the righteous might have despaired of his mercy, while the wicked waxed bold and presumptuous; faith might have perished for want of support, and unbelief have grown rampant, because not confronted by evidence. The manifestation of the Divine presence, therefore, was adapted to the requirements of the age. It was a support to truth, a restraint to evil, and an encouragement to piety when most required. It attested the existence of God, and his right to the homage and obedience of his creatures. Placed at the east of Eden, it reminded man of his original innocence and happiness, of his apostasy and banishment; it was a constant monition of God's goodness, and of man's ingratitude and guilt. Given at the inauguration of a new economy, it was a Divine testimony to the great truths then unfolded or dimly adumbrated. While it showed one Eden closed by sin, it suggested another opened by redeeming mercy. Its presence

with the church proclaimed God's delight in the assemblies of the just, while its absence from the ungodly world rebuked their unbelief and sensuality. When venerable patriarchs instructed their rising progeny in the knowledge of God and his doings, they could point to his visible symbol; when they and their families drew near for worship, its signs of acceptance rewarded their piety; when they reproved the ungodly, it imparted a solemn sanction to their mission. In the absence of other miracles, it was itself, while it continued, a standing miracle—a Divine confirmation of truth; and in the absence of a fuller revelation, it gave a more vivid and impressive force to the few doctrines dimly unfolded. It imparted Divine authority to patriarchal teaching, and a solemn sanction to patriarchal admonitions. It shed a sacred interest on the character of religion; it threw around that ancient dispensation an unearthly solemnity and glory. In the view of its radiance men seemed to live within the precincts of the Divine presence, and to be under the eye of their Creator and Judge.

PART II.

THE SHEKINAH UNDER THE JEWISH DISPENSATION.

CHAPTER I.

THE DIVINE PRESENCE MANIFESTED TO THE JEWISH Patriarchs.

"The God of glory appeared unto our father Abraham."—*Acts vii. 23.*

BETWEEN the deluge and the Jewish dispensation some centuries elapsed, but the interval was marked by repeated manifestations of the Divine presence. When a guilty world perished in a catastrophe of vengeance, the church, though reduced to a single family, was an object of Jehovah's unceasing regard. When the ark was floating on the mighty abyss which entombed ungodly millions, "God remembered Noah." He who had mercifully directed the patriarch to prepare the ark, and whose hand had safely shut him in, watched over him every moment, and, at the proper time, brought him forth to inherit and repopulate the earth.

A new era in human history now commencing, it is marked by a renewal of God's covenant with man, and signalized by fresh displays of his presence. God blesses Noah, accepts with special complacency his

sacrifice, reveals to him his gracious purposes, and renews his covenant with him and his seed. That covenant comprised all the conditions and blessings of the ancient redeeming economy, with a renewal of man's charter as lord of the terrestrial world, and an additional promise of preserving the earth from a second deluge, and of bestowing upon mankind various temporal blessings. The rainbow, then spanning the heavens, was made the beautiful symbol of God's ratification of this covenant, and its expressive memorial to posterity.

For a period of three hundred and fifty years Noah lives as the patriarch of a new world, and ere he is called to his reward, he sees degeneracy reappearing, and the Babel builders are scattered in the Divine displeasure; but Shem is selected as the progenitor of a chosen race, and through him the truths and promises of the redeeming covenant are handed down to his posterity. To guard the truth from corruption, it is to be fenced around with sacred institutions, and one family as its special depository is to be detached from the other nations of the earth. To transmit that truth to future generations this singular race is to be preserved amid the revolutions which blot out the most powerful empires; and from this people, as from an appointed centre, the truth, matured and developed, is, in the fulness of time, to diffuse its light and salvation to the ends of the earth. Hence, before Shem expires, Abraham is called, and here commences the Jewish dispensation.

As the ancient economy was inaugurated by a re-

markable display of the Divine presence, so was this. The martyr Stephen says, "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I will show thee."—Acts vii. 2, 3. Jehovah is here called "the God of glory," because glory, or fire, was the usual sign of his presence; and, as the occasion of his appearing to Abraham was one of solemn moment and transcendent interest to mankind, the manner of his appearing was glorious. While personal blessings were promised to Abraham, richer and ampler blessings were promised to the world. The ancient covenant of redemption was renewed, the promise of the Saviour repeated, the discoveries of gospel truth were expanded, and the genealogical line through which the Messiah should come was indicated. Abraham himself was to be the patriarch of a race in whom "all the families of the earth should be blessed."—Genesis xii. 1—7.

So powerful was the impression produced on Abraham's mind by this glorious manifestation of Jehovah's presence, and this revelation of his mercy and truth, that he at once leaves his native country, and repairs to the land of promise. He believed God, and it was counted to him for righteousness; he embraced the covenant of redemption, and became heir of the righteousness which is by faith. His faith, being vital and saving, brought forth the fruit of holiness. Committing his course solely to the guidance of Providence, he calmly waits the unfolding of the Divine purposes,

and pursues that path of implicit obedience and faith which has afforded an example for all ages. Though dwelling in the land of promise he erects no city, builds no embattled fortification, and assumes no sovereignty; but sojourns even in Canaan as a stranger, or wanders as a pilgrim. A frail tent forms his habitation, which, at the Divine command, he strikes and removes eastward and westward, northward and southward, until his eye has descried every part of the goodly land which his seed are to inherit, where one day the Messiah is to be born, and the great facts of redemption to transpire.

But wherever the patriarch sojourns God is with him. In every place where he pitches his tent he erects an altar; his pilgrimage might have been tracked by the altars he reared for worship; and in every place where God's name was thus recorded, God came unto his faithful servant and blessed him. The history of Abraham is little else but a register of the manifestations of God to him, and in every instance the Divine character becomes more fully unfolded, and the revelation of gospel truths and gracious purposes more clearly and amply displayed, until his enlightened and prophetic mind was able to descry the day of Christ, and rejoice in the anticipation of its glories. On these occasions the presence of God was often made sensible to the patriarch. Sometimes by an audible voice, sometimes by a visible appearance in human form, and sometimes by the shining symbol, in which, at first, Jehovah had condescended to commune with the father of the faithful. At one memorable period when Abraham

had, by Divine appointment, slain several sacrificial victims, and placed their divided parts opposite to each other, leaving an interval between the pieces, behold, a smoking furnace and a burning lamp passed between them. That fiery appearance was the Shekinah, the ancient sign of Jehovah's presence; and in that fire passing between the pieces of the sacrificial victims there was a visible ratification of the covenant which God then made with his servant; for it is immediately added—"In the same day Jehovah made a covenant with Abraham."*

To mark the continuation of God's regard for his people, and his fidelity to his covenant, the same passage which records the death of Abraham, asserts that "God blessed his son Isaac." The son embraced the covenant of the father, walked in his footsteps, and inherited his promises. To him, therefore, Jehovah repeatedly manifests his presence. In appearing to Isaac, God grants direct answers to his prayers, pronounces upon him his blessing, and confirms all the

* The most ancient mode of ratifying a covenant is the one represented in this instance. An animal was slain, its blood poured out before God, and then the victim, being cut longitudinally through the spine, was divided into two equal parts, and the parts being placed opposite to each other, leaving a space between them, the two persons entering into covenant passed between the pieces at either end, and meeting in the middle took an oath of fidelity to each other. Thus Jehovah, in this instance, by the visible symbol of his presence, passed between the divided sacrificial victims, and entered into solemn covenant with Abraham. To this mode of ratifying a covenant God refers when he declaims against those "who have not performed the words of the covenant which they made before him when they cut the calf in twain, and passed between the parts thereof"—Jeremiah xxxiv. 18, 19, 20.

promises of the covenant with his father : saying, " So-journ in this land, and I will be with thee, and will bless thee ; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father ; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed."— Genesis xxvi. 3, 4.

Jacob next becomes heir of the promises, and to him the manifestations of the Divine presence are often afforded ; but whether, either to him or his father Isaac, the primitive symbol of the Divine majesty was displayed, we are not informed ; though this is probable. Some of these manifestations were memorable as occasions of great solemnity and blessedness ; as at Bethel, where Jacob exclaimed, " Surely, Jehovah is in this place, and I knew it not. How dreadful is this place. This is none other but the house of God and the gate of heaven." At Peniel, he wrestled with the angel of the covenant, the Son of God in human form ; and, as a prince, had power with God and with men, and prevailed, obtaining a special blessing, and being honoured with a change of name. " And Jacob called the name of the place Peniel ; for he said, I have seen God face to face, and my life is preserved." " And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, Thy name is Jacob : thy name shall no more be called Jacob, but Israel shall be thy name : and he called his name Israel. And God said unto him, I am

God Almighty : be fruitful and multiply ; a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land. And God went up from him in the place where he talked with him."— Genesis xxxv. 9—13.

We cannot but admire the wisdom and condescending goodness of God in these repeated manifestations of himself to man. How else could the faith and piety of the patriarchs have been sustained, and the revelation of his will perpetuated and diffused ? When the visible church was confined to a single family sheltered beneath a tent, continually migrating, and without a written volume of inspiration ; when the system of revelation was confined to a few oral promises and declarations, and these dependent on family tradition, how easily might truth fade from the memory, or become blended with the legends of superstition ! How soon might the covenant of God be forgotten, and his worship corrupted by the rites of heathenism, as it was with the surrounding nations ! But the lamp of truth was kept burning by fresh supplies of oil ; the faith of patriarchs was revived and expanded by new discoveries, and fortified by sensible manifestations of the Divine presence and regard. God never appeared, but he repeated old truths, added new promises, and pronounced new blessings. Thus, while ancient revelations were preserved, the horizon of truth was enlarged and brightened, and each discovery of truth being signalized by some remarkable display of the

Divine presence, would not only be authenticated thereby, but be perpetuated as a memorable fact in patriarchal history. The history of the father, rich in the recollection of promises, predictions, and Divine manifestations, descending as an heirloom to the son, and added to the like experiences of the next generation, would place each faithful descendant in a more favourable position—his knowledge being increased by a larger stock of truth, and his faith fortified by an accession of evidence.

The closing scene of Jacob's eventful life was illustrious in the maturity of his piety, the vigour of his faith, and the vividness of his prophetic anticipations ; but on his death and that of Joseph a gloomy era follows. The people multiply, but their piety degenerates ; amid the superstitions of Egypt, they forget Jehovah and his covenant. Hence God withdraws from his people ; no visible glory visits them, and no new revelations are imparted ; until, groaning under oppression and cruelty, they raise an imploring cry to the God of their fathers, and then Jehovah comes down to their deliverance.

Yet, within this dark interval in the history of Israel, God forgot not his true people. Though we have no record of his visible presence at that time with the promised seed in Egypt, we have a memorable instance of his presence revealed to the upright man of the land of Uz. Though Job was not of the favoured race of Israel, his religious character was unequalled in that day. "There was none like him in the earth, a perfect and an upright man, one that feared God and

eschewed evil." Such genuine piety could not pass unrewarded by that God who is no respecter of persons; for his covenant with Abraham did not limit his mercy towards the faithful of the Gentile race. The sacrifices of Job were accepted, and, though the good man was permitted to suffer the most extraordinary trials, God sustained him under them, and at the close of his sufferings favoured him with such a signal manifestation of his presence as constrained him to say, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee. Wherefore I abhor myself in dust and ashes." The phraseology of this narrative leaves the impression that there was both an audible and a visible display of the Divine presence vouchsafed to this pious and faithful Gentile. This bright event was contemporaneous with the period of Israel's darkest night in Egyptian bondage, and shows us that the presence and favour of God are never withheld from them that love him.

CHAPTER II.

THE SHEKINAH IN THE CLOUDY FIERY PILLAR.

"My presence shall go with thee, and I will give thee rest."—EXODUS xxxiii. 14.

WE now come to a new epoch in the history of Israel, and it opens upon us with a wonderful manifestation of the Divine glory. The time of deliverance had arrived; God hears the groaning of his people, and remembers his covenant with Abraham. The power of the oppressor is to be broken, and a series of marvels are to proclaim Jehovah's name through the earth; his enslaved people are to emerge into freedom, to take possession of the land promised to their fathers, and God's presence is henceforth to be visible among them from generation to generation. Moses is summoned from his beloved obscurity, and commissioned to go forth to deliver his oppressed brethren and lead them to the promised Canaan. The occasion is a great one, and it is signalized by a memorable display of the Divine presence. The angel Jehovah appears to the Midian shepherd "in a flame of fire out of the midst of a bush burning with fire; yet the bush is not consumed." Who that angel is, and whose presence that fire symbolizes, the voice from the flaming thicket at once proclaims, saying, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Draw not nigh hither; put off thy shoes from

thy feet, for the place whereon thou standest is holy ground. And Moses hid his face, for he was afraid to look upon God." On this occasion the glory was sublime, but not destructive; it was a fire like that at Eden, yet it consumed not a twig, it seared not a green leaf of the bush in which it was displayed; indicating benignity to the pious shepherd, and mercy to an oppressed and persecuted race. "And Jehovah said, I have seen, I have seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey."—Exodus iii. 1—8.

The Midian shepherd was startled by the spectacle he saw, and equally so by the commission he received. Once, indeed, he had cherished the idea that God would deliver Israel by his hand; but that was when he was a powerful prince, resident in a palace, and treated as one of the royal family in Egypt. Then he had thought his elevated station and public influence would be employed for the emancipation of his people; and, being mighty in words and in deeds, expectation might well turn its eye towards him as the appointed deliverer. But that favourable period had long since passed away. He had left Egypt in disappointment and terror, and fled for his life to the wilds of Horeb, where, for forty years, he had lived as a refugee—an obscure peasant in a strange land. With the loss of his public station he had abandoned his cherished hope of being made

the deliverer of God's people from Egypt; yet he had not lost either his patriotism or his piety. In the solitudes of Horeb, he remembered his enslaved brethren, and had respect to God's covenant with their fathers, and had offered up many a fervent prayer for their rescue. All this time he was being prepared for his work, though he knew it not. His solitude in Horeb was as necessary as his training in the palaces of Egypt. If his learning had fitted him to stand before kings, his mellowed piety in the wilderness had fitted him to act in concert with God, and had taught him wisdom which the schools of Egypt could not give. It was therefore at this time, when he had become venerable with age, when his character had been tried and perfected by adversity, when his public influence was the least but his piety the ripest, when he thought himself the least competent to be the leader and deliverer of God's people, and the weakness and insignificance of the instrument would reveal more fully the glory of God; it was at this time he was startled by the visible display of Jehovah's presence, and the voice which issued from the flaming thicket, saying, "Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Humbled by a sense of his own weakness, and overpowered by the magnitude of the undertaking, he pleads for exemption, but the voice of God must be obeyed; for now the deliverer was fitted for his work, and the time had come for God to be glorified in the emancipation of his people.

Moses goes to Egypt, and the hand of Jehovah is

stretched over that idolatrous land to smite it. A series of wonders follows ; God is known in Egypt by the judgments that he executeth, and men tremble at his name. No sooner did the Israelitish nation depart from Egypt for the promised land than the Shekinah became their guide. "Jehovah went before them by day in a pillar of cloud to lead them the way ; and by night in a pillar of fire to give them light ; to go by day and night."

Whilst the Shekinah was the guide and protector of God's people, it was a cause of destruction to their adversaries ; for "the angel of God, which went before the camp of Israel, removed and went behind them. And it came between the camp of the Egyptians and the camp of Israel ; and it was a cloud and darkness to them, but it gave light by night to these : so that the one came not near the other all the night. And it came to pass that in the morning watch, Jehovah looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot-wheels, that they drove them heavily : so that the Egyptians said, Let us flee from the face of Israel, for Jehovah fighteth for them against the Egyptians."—Exodus xiv. 19—24.

This wonderful pillar of cloud and of fire was not only the guide and protector of Israel, but also a cooling shade from the scorching beams of the sun, and a source of refreshment amid the sultry heats of the desert. The Psalmist, adverting to this period, says, "God spread a cloud for their covering, and a fire to give them light."—Psalm cv. 39. St. Paul, speaking

of the Israelites at this time, says, “ All our fathers were under the cloud, and all passed through the sea ; and were all baptized unto Moses in the cloud and in the sea.”—1 Cor. x. 1, 2. From these and other allusions in the Scriptures, it appears that the cloud sometimes by day became expanded so as to spread itself over the whole camp of Israel, both sheltering the people from the solar heat and shedding upon them refreshing dews ; so that God was literally as the dew unto Israel, as well as their light and defence.

This phenomenon constantly changing its aspect, character, and position, and daily and nightly adapting itself to the altering circumstances of the people, gave the clearest proofs of its supernatural origin. By day a cloud, by night a fire ; now standing erect as a pillar, now expanding as a sable curtain ; now emitting light, and now discharging dews ; on one side spreading darkness and terror on the pursuing foe, and on the other imparting a genial radiance to aid the fleeing tribes ; now silent as the serenest night, now vocal with articulate utterances of Jehovah’s will ; now fixed at the centre of the camp to give the people rest, and now moving onward at a walking pace in front of the tribes of Israel to lead them by a right way to a city of habitation. Such an object, thus presenting itself for forty years, cannot be resolved into a meteor or ascribed to any natural cause. It was a standing miracle, and its daily existence was an evidence of the Being of God, and his constant presence with his people. Each morn as they rose the cloud was there ; each evening as they retired to rest the shining pillar was there. No raging

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tempest dispersed that cloud, no rains extinguished that fire, no whirlwinds carried it away. Though light as a meteor, it was abiding as a rock. The elements changed, but it remained; the symbol of Jehovah's presence was never absent. The people beheld themselves each day under the guidance and protection of the Almighty; for "he took not away the pillar of the cloud by day, nor the pillar of fire by night from before the people"—a striking emblem of the fidelity of the promise of Him who hath said, "I will never leave thee: I will never forsake thee."

CHAPTER III.

THE SHEKINAH ON MOUNT SINAI.

"And the Lord God came down on Mount Sinai."—EXODUS xix. 20.

WHEN the emancipated tribes came to the foot of Sinai, near the spot where the Shekinah first appeared to Moses, the law was to be promulgated from the summit of that rugged mount, and the elaborate code of the Levitical ritual to be ordained. Here the visible display of the Divine Majesty was for some time located, and presented itself under new forms of terror and grandeur. "God came down in the sight of all the people upon Mount Sinai. And there were thunderings and lightnings, and a thick cloud upon the mount, and the voice of the trumpet was exceeding loud; so that all the people in the camp trembled. And Mount Sinai was altogether in a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mountain quaked greatly."—Exodus xix.

Around the base of Sinai the people were assembled, but nearer they were forbidden to approach on pain of death. No scene equal to this, in terrible sublimity and grandeur, had been witnessed since the foundation of the world. God was the preacher, and an assembled nation his audience. The loud blast of a trumpet summoned the people before him. The lightnings

revealed his presence, the thunders uttered his voice, and the earth shook and trembled. Every eye saw the dreadful symbols of his majesty, every ear heard the loud and solemn proclamation of his law, and every heart quailed at the spectacle. So terrible was the sight, that Moses himself did exceedingly fear and quake, and the people, pale with consternation, removed back from the scene, and entreated that they might witness that sight no more.

But why should this display of the Divine majesty present an aspect so dreadful? Why should the mild and innocuous brightness seen in the bush, and in the moving pillar, now assume an appearance so threatening and terrific? Moses himself gives the answer: "God is come to prove you, and that his fear may be before your faces, that ye sin not." The people were ignorant and degenerate. In the degraded condition of slavery, and amid the society of idolaters, they had lost the correct and elevated ideas of their forefathers, and had probably sunk into superstition. It was needful the clouds of ignorance should be dispersed, the delusions of superstition be removed, their dormant powers of reflection become excited, and their torpid conscience aroused; and what so likely thus to impress a rude and semi-barbarous people as the dreadful scenes exhibited at Sinai? It was needful they should distinguish Jehovah from the false deities of the Egyptians; and, when they saw the earth tremble at the presence of its Creator, they must feel that he was God alone. They were about to receive Jehovah's law; and, when they heard it proclaimed by the thunders of

his voice, they must feel that it was uttered by authority Divine, and enforced by a power adequate to punish the transgressor. They were now called to obedience ; but, to obey God, it was needful they should reverence and fear him ; and, on seeing these awful displays of his majesty, their obdurate hearts succumbed before him. They were sinners against God, and it was needful they should be sensible of their guilt ; when, therefore, they saw the benignant Shekinah suddenly darkening the heavens, rending the elements, and convulsing all nature, they must perceive God's displeasure against sin, and be conscious of their own vileness in his presence. They were about to be introduced to a system of expiatory sacrifices and typically purifying rites ; and, when they felt themselves excluded from all right and worthiness to approach the Deity, and were compelled by terror to flee from his majesty, they must be better prepared to welcome, with humility and gratitude, the appointed way of drawing near to God for pardon and salvation. Indeed, one great object of the terrific display of the Divine majesty, in connection with the giving of the law, was to teach men that by the deeds of the law should no flesh be justified. In the fire, the lightning, the thunder, and the shaking earth, which continued during the promulgation of the law, men saw no exemption from the law's requirements, and no absolution from its penalty ; so that, feeling nothing but guilt, and seeing nothing but wrath and fiery indignation in Sinai, they might thankfully turn to the great propitiatory sacrifice provided in the covenant of mercy. The law was their schoolmaster to

bring them to Christ. It condemned every conscience ; it stopped every mouth with guilt ; it made every heart tremble with fear ; and thus prepared them to receive, with penitence and contrition, the great truths of redemption typically set forth in the Levitical system.

Such beneficial effects were produced, at least for a time ; for all the people answered with one voice, and said, "All the words which the Lord hath said will we do." Then burnt offerings and peace offerings were sacrificed to Jehovah, the atoning blood was sprinkled on the altar and on the people ; and, the covenant being thus ratified, the people a second time humbly declared, "All that the Lord hath said will we do, and be obedient." After this solemn covenant was accepted by the people, and ratified by the atoning blood, we read no more of the thunderings and lightnings of Sinai. Its awful terrors subsided, a milder glory was seen on the mount, and a fuller revelation of the Divine character was given. Mercy was blended with majesty, grace united with justice and holiness, and the forgiveness of the penitent pronounced along with punishment of the obdurate ; for, while the Lord passed by in the cloud of glory, he proclaimed himself "the Jehovah, the Jehovah God, merciful and gracious, abundant in goodness and truth ; keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty"—that is, the guilty impenitent.—Exodus xxxiv. 5, 6, 7.

CHAPTER IV.

THE SHEKINAH BETWEEN THE CHERUBIM.

"Jehovah, which dwelleth between the cherubim."—**1 SAMUEL iv. 4.**
 "And I will dwell among the children of Israel, and will be their God."
 —**EXODUS xxix. 45.**

We now arrive at another interesting period in the history of the Shekinah, when that symbol of the Divine presence was to be enshrined in a tabernacle, and to rest in sacred majesty between the cherubim in the most holy place. "And Jehovah said, Let them make me a sanctuary, that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." With this command there was connected the gracious promise of God's presence: "And there will I meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will dwell among the children of Israel, and will be their God."—**Exodus xxv. 8 ; xxix. 43, 45.**

The tabernacle was a building formed of acacia wood; oblong square in its shape, being thirty cubits in length by ten cubits in breadth and height; lined, as is supposed, with costly tapestry of fine linen, blue and purple and scarlet, richly embroidered with the figures of cherubim; and the whole structure protected by a covering consisting of several layers of prepared skins. The tabernacle, though presenting externally one struc-

ture, was internally divided into two apartments by a veil of tapestry, suspended from the top to the bottom. The first apartment was called the holy place, in which were put the incense altar, covered with pure gold, the table of shew-bread, overlaid also with pure gold, and the candelabrum with its seven lamps, formed of beaten gold. The second apartment was called "the most holy place," or, in Hebrew phraseology, "the holy of holies." It contained the golden censer, and the ark of covenant overlaid with pure gold, into which were deposited the two tables of the law written by the finger of God on the sacred mount; the golden pot filled with manna, preserved as a memorial of the bread with which the people were miraculously fed in the wilderness; and Aaron's rod, that budded and blossomed, and bare almonds, as a memorial of the wonders which God had wrought out for his people. On the ark was a lid, or cover, formed of solid gold, which was called the propitiatory or mercy seat; and on the mercy seat were the figures of cherubim formed of beaten gold, their wings being expanded over the mercy seat, and their faces fronting each other, yet gently bending towards the ark of the covenant, as if devoutly contemplating the profound mysteries therein symbolized. Into the first sanctuary the priests daily entered, accomplishing the service of God; but into the second, within the veil, entered no one but the High Priest, and even he only once in the year, on the great day of atonement, and then not without blood, which he offered for himself and for the errors of the people.

This sacred recess, curtained off from the holy place,

and called the holy of holies, into which no man entered save the High Priest once in the year, was the dwelling-place of God, the pavilion of the most High, and the ark of the covenant was his throne.

No sooner was the tabernacle erected and set apart for its sacred use, than the promise of the Divine presence was fulfilled. Jehovah entered, the cloud of his majesty became visibly enthroned, and filled the sanctuary with an overpowering effulgence. Hence the completion of the sanctuary and its occupancy by the glory of the Divine presence are recorded as simultaneous events. "So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle."—Exodus xl. 33, 35. In like manner, on the memorable day when the temple, built by Solomon, was dedicated for worship in the sight of an assembled nation, Jehovah descended, and the overpowering glory of his presence entered the temple, and sanctified it as his dwelling-place. "For it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."—1 Kings viii. 10, 11; 2 Chronicles v. 13, 14.

It is evident from every part of the sacred narrative that the glory thus displayed was miraculous. It cannot be resolved into a natural phenomenon, nor be

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accounted for on any principle of philosophy. It was not the result of either natural or artificial light. For in that sacred recess, called the holy of holies, there was no golden candelabrum, with its seven lamps burning day and night, nor was there any fire kindled by human means; nor, indeed, was there in that part of the sanctuary a single aperture through which the light of day could penetrate. Left to itself, the holy of holies was a place of dense darkness, and yet it flamed with a splendour surpassing the brightness of the meridian sun, because "the glory of God did lighten it, and Jehovah himself was the light thereof;" filling it at times with an excess of glory that burst through the vail and the outer covering of the sanctuary, and flung its beams upon the congregation of worshippers.

While the tabernacle was in the wilderness, the manifestation of Jehovah's presence was two-fold : within the sanctuary, where the glory filled the holy of holies ; and outside the sanctuary, where the cloudy fiery pillar rested upon the tabernacle in the sight of all Israel. For no sooner had the glory become enthroned between the cherubim, than the pillar made the outside of the tabernacle its constant location ; a fact which shows that the symbol, whether displayed within or without the sanctuary, was one and the same —the Shekinah—the manifested presence of God. Hence the emphasis with which the fact is recorded. "And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony : and at even there was upon the taber-

nacle, as it were, the appearance of fire until the morning. So it was alway : the cloud covered it by day, and the appearance of fire by night.” “ And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys : but if the cloud were not taken up, then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel throughout all their journeys.” “ And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered ; and let them that hate thee flee before thee ; and when it rested, he said, Return, O Lord, unto the many thousands of Israel.”—Numbers ix. 15, 16 ; Exodus xl. 36—38 ; Numbers x. 35, 36.

Yet the cloudy and fiery pillar was but of temporary duration, being continued only while the children of Israel were in the wilderness, a period of about forty years ; but the Shekinah between the cherubim, being a part of the Levitical economy, was continued, with some intermissions, until the first temple of Jerusalem was destroyed—a period of about one thousand years.

CHAPTER V.

THE SHEKINAH A TESTIMONY TO TRUTH.

"Lo I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever."—EXODUS xix. 9.

THE facts already adduced show that the Shekinah was not a mere splendid pageant—a display to strike the eye and excite the wonder of an ignorant people; but a solemn manifestation of Deity dwelling with man, and essentially connected with revelations of his character and will. Sublime as it was in itself, it was sublimer still in its important design, as a visible and audible "testimony" to the truths conveyed for the enlightenment of mankind. The ark of the covenant was expressly called "the ark of the testimony," and the tabernacle also was called the "tabernacle of witness." The original word is the same in both cases, and is sometimes put in the plural to give it emphasis. Now the tabernacle was a "witness," because it was covered with the miraculous cloud, and crowned with the fiery pillar; and the ark was a "witness," because it formed the seat or throne of the Divine glory in the holy place. Hence the visible manifestation of the Deity imparted a Divine sanction to the Levitical economy, and impressed all its revelations with the authority of God. Men could not dispute that evidence unless they denied the testimony of their senses as well as the dictates of their reason. They had ocular demon-

stration for their faith. God said to Moses, "Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever." Thus the cloud was a "witness" of Divine truth, and hence it invested the whole dispensation with a moral as well as a visible glory. Every miracle was an evidence of truth, but this was an abiding testimony after various other miracles had ceased. The manna which daily fell from heaven ceased when the people had entered the promised land, and the water that flowed from the bosom of the flinty rock was but a temporary evidence; but the cloud of glory between the cherubim was a standing miracle, as evident a witness of the truth in the days of Solomon as in the time of Moses. We may notice some of the special truths of which the Shekinah was a permanent witness.

1. It was a testimony to the existence of a Supreme Being, in opposition to atheism and unbelief, for how could men deny the being of their Maker when they saw his glory, and heard his voice? Creation appealed to men's reason, but the Shekinah appealed to men's senses, affording ocular demonstration that God was in their midst.

2. It was a testimony to Jehovah as God alone: to the *unity* of his existence, in opposition to the polytheism of the heathen. The history of ancient nations evinces the prevailing tendency to idolatry. In the mythology of the heathen there were gods many and lords many, but they gave no sign of existence; belief in them was not only faith without evidence, but against evidence. The God of Israel alone gave a

sensible proof of his being, and the Shekinah was as powerful a protest against heathenism, as it was an evidence of Jehovah's existence. Moreover, from the Shekinah there oft proceeded an audible voice, denouncing the idols of the heathen as vanity and lies, and emphatically proclaiming Jehovah as God alone. "I am Jehovah thy God. Thou shalt have no other gods before me." Yet this declaration of the unity of Deity was compatible with a plurality of persons in the godhead; and, indeed, the form in which the declaration was announced from the Shekinah, intimated the existence of a plurality. "I am Jehovah thy Elohim;" the former name being put in the singular to express the Divine essence, and the latter being put in the plural to express a plurality of persons in the Deity.

3. The Shekinah afforded proof of God's *personal* existence in opposition to the pantheistical delusion. This monstrous error discovered itself among the earliest aberrations of the human mind, confounding God with his works, making nature God and God nature, and thus denying the personality of his being. The Shekinah confronted or anticipated this delusion by presenting to a whole nation the clearest demonstrations of Jehovah as a conscious, intelligent, personal existence. The people beheld God's marvellous doings amongst them. They saw him acting in a manner not only distinct from nature, but superior to it, and often contrary to its laws and operations, making nature the passive instrument of his will, and subservient to his moral purposes and designs. They heard Jehovah's awful voice asserting his being, proclaiming

his eternity, supremacy, and absolute authority ; his knowledge of the human character, and his distinction between the good and evil actions of men. In all these proceedings they saw the development of mind, of mind distinct from nature and superior to it ; distinct also from the radiant symbol he employed. Ignorant as the tribes of Israel might be, they neither confounded God with nature, nor with the visible manifestations of his presence ; and if the thought had once arisen it must have been instantly rebuked by the constant proofs of his conscious personal existence.

4. The Shekinah presented an approximate idea of the spirituality and purity of the Divine nature. The conception of an absolutely spiritual nature is extremely difficult, especially to minds unaccustomed to abstract contemplations ; and even the most refined and penetrating intellect has rather a negative than a positive idea of a spiritual being, an idea rather of what it is not than of what it is. Yet it was important to elevate men's conceptions of the Deity above the gross properties of matter ; and Jehovah, by employing light and fire, the most refined, ethereal, and imponderable of the visible elements, as his symbol, aided the thoughts of men in their efforts to ascend to a just conception of the spirituality, purity, and activity of his nature. For the same reason Jehovah excluded from that symbol every earthly similitude when beheld by the Israelites, thereby at once precluding the power of fabricating a material image of himself, and divesting the mind of the gross ideas of shape, figure, or materiality, as belonging to the Divine nature. "Take ye therefore

good heed unto yourselves; for ye saw no manner of similitude on the day that Jehovah spake unto you in Horeb out of the midst of the fire: lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female."—Deuteronomy iv. 15, 16.

5. In the Shekinah God declared himself the King and Governor of men. By his own voice, emanating from the glory of his majesty, he proclaimed himself alone the Creator of the heavens and the earth, and the Sovereign of the universe. From the summit of Sinai he promulgated his own laws, uttered his own promises, pronounced his threatenings, and prescribed his covenant; exacting as his absolute right submission to his authority and obedience to his commands. While he asserts his sovereignty he executes his judgments, and by signs and wonders visibly administers the government he assumes. Every word he utters, every manifestation he gives of his glorious presence among men, is expressive of his supremacy and sovereignty over the universe.

6. In the Shekinah Jehovah proclaimed himself the proper object of religious worship. The worship forbidden to be rendered to the creature, is enjoined as an imperative duty towards himself—an essential part of the religion he requires. From Sinai's summit he prescribes the rites and ceremonies with which his worship is to be performed. The tabernacle is erected at his command for the public solemnities of worship; soon as the sanctuary is completed he invests it with his presence, while, for the encouragement of his faithful

worshippers in all ages, he gives the promise—"In all places where I record my name I will come unto thee, and I will bless thee."

7. In the Shekinah Jehovah gave a solemn and impressive sanction to the doctrine of the atonement. The place on which the Divine glory was enthroned was called the mercy seat, or the propitiatory;* but that place was rendered a seat of mercy, and not of judgment—a propitiatory, and not a throne of vengeance, solely by the sprinkling of the blood of atonement. " Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy seat. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense, beaten small, and bring it within the vail. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock (and

* The original word כָּפֵר, *kaphar*, to cover, is generally rendered an atonement, because by the atonement sin becomes "covered" or *put out of sight*, when a penitent relies on Christ for salvation. In the Septuagint the word is ἱλαστήριον, *hilasterion*, a propitiatory, or the place where propitiation was made by the sprinkling of blood. And in allusion to this, Christ himself is called the *Hilasterion*, because he is the great antitype, and actually propitiates by the shedding of his own precious blood. "Whom God hath set forth a propitiation (*hilasterion*) through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him which believeth in Jesus."—Romans iii. 25, 26.

of the goat), and shall sprinkle upon the mercy seat, and before the mercy seat, seven times."—Leviticus xvi. 2, 12—14. Thus, having in his hand the atoning blood and the incense, the High Priest might enter safely within the precincts of the Divine presence, and be enveloped with the very brightness of Jehovah's majesty. But if the High Priest had presumed to enter into that sacred place without the incense and the atoning blood, the mild glory of the Shekinah would have been to him a devouring fire, avenging the insult offered to the majesty of heaven. It was the atonement that rendered the Divine glory approachable. Without that, the High Priest himself stood before God a condemned transgressor, exposed to the curses of the violated law; and the unappeased Shekinah would have broken forth in legal fury to scathe the sinner with the penalty due to his uncancelled guilt. Hence the atonement was an essential element in the Levitical economy; and all its slaughtered victims, like those presented under the more ancient dispensation, from the fatling of Abel and onward, pointed to the Lamb of God, which, in the fulness of time, should, by the one offering of himself, take away the sin of the world.

8. The Shekinah gave signs of God's acceptance of the sacrifices and offerings presented. It was intensely desirable that a nation should know whether or not its offerings were acceptable to Jehovah. Without this knowledge the public service, however imposing in its ritual, would have been divested of its richest interest and advantage. Neither the pomp of ceremonies nor the sounds of music could be a substitute for

this. A state of uncertainty as to God's acceptance and approval would leave the most gorgeous artistic displays cold and insipid, especially to the spiritual worshipper. In all nations men have longed to ascertain the sanction of God's approval of their services. To ancient Israel this favour was given, and given by a sensible and unmistakable form of manifestation. One mode by which the Divine acceptance was given was by fire, sometimes descending from heaven, and sometimes emanating from the glory of the Divine presence, and consuming the offering presented; and another mode was by the Divine glory increasing in volume or augmenting in brightness. Hence Jehovah was called the God that answereth by fire. On some occasions of extraordinary solemnity, both the fire and the glory simultaneously gave evidence of Divine approval. As on the memorable occasion when Aaron, after presenting the sacrifices on the day of his consecration, came forth from the sanctuary, and with uplifted hands blessed the congregation, behold, "the glory of the Lord appeared unto all the people. And there came a fire out from before the Lord, and consumed, upon the altar, the burnt offering and the fat, which, when all the people saw, they shouted and fell on their faces."—Leviticus ix. 22-24. Again, after Solomon had joyfully welcomed the ark into the temple, saying, "Arise, O Lord God, into thy resting-place, thou and the ark of thy strength;" and after he had offered the dedicatory sacrifice and prayer, there was this double manifestation of Divine acceptance given in the presence of an assembled nation. For then "the fire came

down from heaven, and consumed the burnt offering and the sacrifices ; and the glory of the Lord filled the house. And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the Lord, saying, For he is good, and his mercy endureth for ever.”—2 Chronicles vii. 1—3.

When David offered sacrifices upon the altar he had erected on the threshing floor of Ornan, God answered him by fire, and the pious monarch chose that spot for the temple of Jehovah. When Elijah offered sacrifices on Mount Carmel, in the presence of the four hundred and fifty priests of Baal, and in the sight of Israel, God answered him by fire. For “then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces : and they said, The Lord he is the God ; the Lord he is the God.”—1 Kings xviii. 38, 39.

It is true the occasions here referred to were extraordinary, and in the usual course of the temple service the sacrifices were not consumed by a descent of fresh fire from heaven, but by the application of that fire which had previously fallen from heaven, and which was kept continually burning for that purpose ; yet the Shekinah often gave signs of Divine approval by its brightness. Though curtained off, and excluded in general

from the popular gaze, it must have been often beheld by the priests as it shone through the veil into the holy place, and especially each time the High Priest entered the Holy of holies, he must have beheld it when the sacrifices of the people were acceptable to God ; and on some occasions it pierced through the veil and darted forth its splendours in sight of the exultant crowd of worshippers. Hence in allusion to the visible manifestation of his presence in the sanctuary, Jehovah is often called the God that dwelleth between the cherubim. “The Lord reigneth ; let the people tremble. He sitteth between the cherubim ; let the earth be moved. The Lord reigneth ; he is clothed with majesty.”

As the display of this glory was an expression of Divine favour and regard, the sight of it filled the pious with holy religious joy ; each fresh manifestation called forth expressions of grateful praise, and excited their desires for a repetition of the favour. “Out of Zion, the perfection of beauty, God hath shined,” says the Psalmist ; and to see his power and glory so as he had seen him in the sanctuary, was an object of David’s intensest longing. The view of this glory, it would seem, was at times given in answer to prayer as a token for good to Israel, and therefore its renewed manifestation was the burden of many an importunate supplication. “God be merciful unto us and bless us, and cause his face to shine upon us. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock ; thou that dwellest between the cherubim, shine forth.”

9. From the radiant cloud of the Shekinah responsive oracles were given to declare Jehovah's will, and to direct the people into the way of truth and safety. At a period when the revelation of the gospel was incomplete, and the church was yet amid the shadows of an inferior dispensation, what a privilege to have the guidance of an infallible oracle ! This was granted to the Israelitish nation. Hence the gracious and oft-repeated promise of God to Moses : " And there will I meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."—Exodus xxv. 22.

An inquiry has often been mooted as to the mode in which the responses were given from the holy oracle, and a variety of foolish conjectures have been volunteered. Some Jewish commentators have supposed the answer was given by such letters on the breast-plate of the high priest becoming illuminated as would, when joined together, spell the words expressing the response ; but this is a Jewish figment, and totally unworthy the solemnity of God holding intercourse with man, and it is impossible as well as absurd. The Scriptures themselves inform us that the Divine communications were given by an audible voice proceeding from the presence of God in the Holy of holies ; for we read that when Moses entered into the tabernacle to speak with God, " he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of the testimony, from between the two

cherubim: and he spake unto him."*—Numbers vii. 89. Nor was this privilege confined to the times of Moses and Aaron, but was extended through the succession of the priesthood during the theocracy of the Jewish nation, and beyond that period, until superseded by the more complete revelations given by the inspiration of the prophets. In times of national perplexity, suspense, and danger, the priest, robed with the ephod and the breast-plate, stood before the Lord to present his inquiries for the people; and from the presence of Jehovah in the Holy of holies, there came an audible response, not "in dark speeches," or enigmatical and equivocal replies like those of the heathen, but clear, positive, and direct, affording the desired intelligence, the guiding counsel, the cheering promise, or the salutary admonition, as the case required.

10. These external manifestations of the Divine Being were accompanied with spiritual communications to the souls of the devout and believing worshippers. Though dim the light and inferior the privileges of the Jewish economy compared with ours, it was the gospel—the gospel though in embryo; the tree of life with its fruit in the bud; the gray dawn of an approaching day; the nebula of a coming glory, looming in the distance, but destined to advance and brighten until it should fill the moral hemisphere with its splendour. "To them (the Jews) was the gospel preached, as well as unto us; for the Scripture, foreseeing that God

* In the Septuagint it is rendered thus—*Καὶ ἤκουσε τὴν φωνὴν Κυρίου λαλοῦντος πρὸς αὐτὸν*; "He heard the voice of the Lord speaking unto him."

would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." He believed in a Saviour promised; we believe in a Saviour given. His faith looked forward to a great fact to come; ours looks backward, on that fact transpired. He contemplated a Redeemer through the medium of typical rites; we contemplate him in historical records: but his faith had respect to the same glorious person and the same mediatorial work, though but dimly shadowed and faintly exhibited compared with the fulness of light which we enjoy. Hence that dispensation was not devoid of an inward power and grace to the Israelite indeed. To the believing eye a hidden glory was unfolded of which the Shekinah was but a type, and in the believing heart a joy was inspired of which external festivities and rites were but a shadow. God revealed himself to the heart as well as to the eye of the devout worshipper, and caused his people to feel as well as to see the light of his countenance and the joys of his presence.

Traces of this spiritual experience run through the whole history of the dispensation, from the earliest patriarchs to the latest prophets. To be justified by faith in the promised seed, to look forward to the day of Christ and rejoice in the prospect, and to confess themselves strangers in the land of promise seeking a better inheritance, were surely elements of true spiritual life in the patriarchs. To look through the veil of types to the promised truth and grace of the gospel; to see in the external glory a symbol of moral

and spiritual perfections, as Moses did when the Divine glory passed before him ; to rejoice in the light of God's countenance, as the Psalmist did ; and to search and inquire diligently, as the prophets did, into the meaning of those Divine inspirations which breathed predictions of the sufferings of Christ and the glory that should follow, clearly indicate that the visible and external in the Jewish economy were associated with inward communications from above of spiritual life and salvation. This combination of spiritual blessings with external rites and visible manifestations, is forcibly set forth in that threefold and pregnant form of benediction which the High Priest was authorized to pronounce on the assembled worshippers, when, on coming forth from the ineffable glory of the sacred presence in the Holy of holies, he stood before the people, and said, with uplifted hands, "Jehovah bless thee, and keep thee ; Jehovah make his face to shine upon thee, and be gracious unto thee ; Jehovah lift up the light of his countenance upon thee, and give thee peace."

11. The Shekinah gave forth impressive tokens of the Divine displeasure against sin, and thus asserted the holiness of God, the majesty of his law, and the rectitude of his government. Had the Israelitish nation continued faithful to God's covenant, that glory would never have been withdrawn, and the holy oracle would never have been silent against the people's prayer ; the cloud of the Divine majesty would have shone resplendent with Jehovah's favour from age to age, during the entire period of that dispensation. But there were, alas ! dark and gloomy periods in Israel's

history, when the people rebelled and apostatized; and then Jehovah's anger was revealed. The oracle was silent, and the Shekinah either withdrew and shrouded itself in darkness, or sent forth a devouring fire which consumed the transgressors.

When Israel worshipped the golden calf in Horeb, God threatened to withdraw his presence, and it was only on the importunate intercession of Moses that he revoked the threatening, and said, "My presence shall go with thee, and I will give thee rest." Nadab and Abihu were destroyed by the fire that issued from the Divine presence. The glory which had but just before filled the sanctuary as an evidence of God's acceptance of the dedicatory offerings, and had called forth the shout of the rejoicing multitude, now avenged the insult offered to God by the two sons of Aaron, breaking forth upon them as a consuming fire, so that they died. Again, when the people complained against God in the wilderness, "the Lord heard it; and his anger was kindled, and the fire of the Lord burnt among them, and consumed them that were in the uttermost part of the camp." The ark which brought a blessing on the house of Obededom, caused a terrible judgment on the idolaters of Bethshemesh, so that "fifty thousand and seventy of the people died." Sometimes the glory was suspended because the people fell into sin: as in the days of Eli, when the priesthood had become corrupt, and the people abhorred the offerings of the Lord, and Ichabod became the gloomy epitome of the nation's history, because the glory had departed from Israel. When Saul had apostatized from God, he was judi-

cially forsaken, and the holy oracle was silent to all his inquiries. Probably the glory was then suspended, or enveloped in portentous darkness, for it imparted no token of favour, and uttered no guiding response to the fallen monarch. God answered him not, neither by dreams, nor by Urim, nor by prophets; thus showing the guilt of apostasy, and the awful condition of a man judicially deserted of his God.

In later periods of Jewish history it would seem there were also gloomy intervals when, because of prevailing iniquity, the Shekinah withdrew its radiance as indicative of God's displeasure against the nation. Hence the deprecatory prayers we often find in the Psalms and the prophets against the hiding of God's face, and the fervent supplications uttered for the return of his presence to his people. "Wherefore hidest thou thy face, and forgettest our affliction and our oppression?" "Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Finally, the incorrigible rebellion and idolatry of the Jewish nation brought about the utter destruction of the city and temple of Jerusalem by the Babylonians. Then the Shekinah was totally withdrawn, and, as Jewish historians inform us, it was never afterwards restored. "Because they trespassed against me, saith the Lord, therefore I hid my face from them, and gave them into the hand of their enemies." Then was fulfilled the ancient admonitory prediction delivered from the cloudy pillar to Moses, at the door of the taber-

nacle, nearly one thousand years before : "Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them : so that they will say in that day, Are not these evils come upon us because our God is not among us ?"—Deut. xxxi. 17.

Thus the Shekinah was an impressive manifestation of the holiness, as well as the goodness and the majesty of God. It was a spiritual barometer—a faithful indicator of the state of national religion and of the Divine regard. In its emitted radiance men saw God's approval of virtue and obedience ; in its darkened aspect they saw the gathering cloud of his displeasure against their sins ; in its temporary suspension, and the silent oracle, they saw the admonitory reproof and the presage of approaching punishment ; and, in its final departure, they witnessed God's abandonment of the nation to the storms of long-deserved vengeance and indignation.

When the glory was seen in the sanctuary, the righteous rejoiced, and sang, "In Judah God is known : his name is great in Israel. In Salem, also, is his tabernacle, and his dwelling-place in Zion." But when the oracle was silent, and the cloud withdrew its brightness, and gave no sign of approval, the righteous might well put on sackcloth, and cry out in penitential anguish and patriotic grief, "O Lord God of hosts, how long wilt thou be angry against the prayers of thy people ? Thou feedest them with the bread of tears ; thou givest them tears to drink in great measure. Thou makest us a strife unto our neighbours, and our enemies laugh

among themselves. Turn us again, O Lord God of hosts: cause thy face to shine, and we shall be saved."

12. While the Shekinah was a witness of religious truth to Israel, it was designed to be a testimony to surrounding nations. The privileges of the Jews were not for themselves alone; the nation was a depository of truth for the benefit of the world, and it was intended that from the Jewish church that truth should emanate to surrounding nations. Their whole history as a people, and all the dispensations of Providence towards them, were subordinated to this purpose. The journeys of the patriarchs among the Canaanitish tribes—the exile of Israel in Egypt, at that time the metropolis of the world—the wanderings of Israel in the wilderness for forty years, in sight of several kingdoms—the settlement of the people in Canaan, which was then the centre of the civilized world—and their subsequent captivity in Babylon at the time of its highest power and widest dominion—all these events, as well as the present dispersion of the Jews over all lands, were designed to render them witnesses to the great truths of revelation, and to diffuse the knowledge of God among the nations.

In an eminent degree was the Shekinah intended to promote this purpose. It was the public exhibition of Jehovah's presence among his people, giving visible sanction to the only true religion, and authority to the revelation of his will. Egypt saw it, and the land trembled at the power of Jehovah's name. Moab and Amalek and Edom saw it from their heights, as it marched through the desert before the camp of Israel,

a majestic pillar of cloud by day, and towering brightly over the sanctuary as a column of fire by night ; and they feared greatly, and their gods were confounded. The Canaanitish nations heard of it, and of the wonders wrought in the land of Ham ; their hearts failed them as the ark of the Lord drew near their devoted country, and, trembling, they confessed, " The Lord your God he is the God in heaven above, and in earth beneath."

Before the ark of the covenant the walls of Jericho fell down flat, and, in its presence, the god of the Philistines lay prostrate, broken, and dishonoured in his own temple. Had the people of Israel been faithful to their covenant, and fulfilled their noble mission, connecting exemplary obedience with their exalted privileges, the visible glory of the Lord would have been the wonder of all lands. Idolatry must have blushed at her abominations. Baal, Ashtaroth, Chemosh, and Moloch, with their obscene and sanguinary rites, must have perished, and the holy name of Jehovah have been known and honoured in all the earth. " Out of Zion would have gone forth the law, and the word of the Lord from Jerusalem ; and many peoples would have said, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths."

With what solemn importance, with what sacred and instructive interest, did the visible glory invest the Jewish dispensation and the public worship of God. As a standing miracle it impressed divinity upon the whole economy, imparting authority to its precepts,

certainty to its promises, an awful solemnity to its admonitions, and a sensible ratification of its covenant. In presenting God near to men, the design was to bring men near to God. In the view of the Shekinah, unbelief had no plea, and idolatry no excuse ; for the glorious Being they worshipped dwelt in their midst.

In different periods of Israel's history, how imposing the scene presented ! There lay the encampment of the thousands of Israel in the desert, spread out and arranged according to the order of the twelve tribes, each with its standard aloft. In the centre of the host stood the tabernacle of God, humble in form, but covered now with a miraculous cloud, now mantled with a gorgeous splendour, the symbol of him who was enthroned within as the object of religious adoration. At a later day, when Israel inherited the promised land, there stood the city of Jerusalem, beautiful for situation, the joy of the whole earth ; within its embattled walls stood the temple, rich in architectural beauty and Oriental grandeur, but sometimes radiant with a supernatural halo, and enshrining a celestial glory surpassing the brightness of the sun, the visible symbol of Him who covereth himself with light as with a garment. There the odoriferous incense each day ascended ; there the innocent but vicarious victims were offered ; there the happy tribes of Israel repaired three times each year to worship in national concert the God of their fathers ; there the national anthem of praise and thanksgiving rose from a myriad voices, fragrant and acceptable to the Most High ; and there responses of truth and love were

returned from the holy oracle. What joy would thrill through a nation's heart when the holocaust was seen to ascend with signs of acceptance ! What shouts of sacred exultation would rend the air when the glory of the Lord appeared attesting his presence in their midst, and his approval of their oblations ! " How goodly were thy tents, O Jacob, and thy tabernacles, O Israel. The Lord his God is with him, and the shout of a king is among them."

No wonder that the surrounding heathen should envy thy privileges and parody thine ordinances, as they did in their separated priesthood, their sacred victims, their feigned oracles, and their vestal fires. But their gods were false deities, creatures of the imagination, personifications of pride, cruelty, and lust ; thy God was the self-existent, independent, eternal Jehovah, the Creator of all worlds, the Fountain of being, holiness, and bliss. Their rites were impure, licentious, degrading ; thine were innocent, holy, ennobling. Their oracles were ambiguous, equivocal, deceitful, the offspring of vanity and lies ; thine were responses from Heaven, the counsels of unerring wisdom, the promises of unchanging faithfulness and love. Their fires were earthly, from sparks of their own kindling ; thine was a light from heaven—a fire of celestial origin, which fell from heaven at the voice of prayer, and consumed the sacrifice, and attested Jehovah's approval of thine offerings. " Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord."

No wonder that prophets and righteous men should delight in the ordinances of Zion, and reckon her

privileges as their chief joy. No wonder that the sacred writers should descant with so much fervour on the beauty of Zion, and the hallowed joy of her solemnities. No wonder that Israel's potent monarch, the sweet singer of prophetic anthems, should prefer her Sabbaths, and her instructive rites of worship, to his crown and kingdom, and all the wealth and honours that earth could give. He had seen her sanctuary illumined with the glory of the Divine presence, and his soul broke out with ecstatic admiration, "How amiable are thy tabernacles, O Lord of hosts ! My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God. For a day in thy courts is better than a thousand. I would rather sit at the threshold of the house of my God, than to dwell in the tents of wickedness." To see the Divine glory, and to enjoy the blessings which it symbolized, was the highest point of his desire, and the sum of life's happiness. "One thing have I desired of the Lord, that will I seek after ; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

PART III.

THE SHEKINAH IN THE PERSON AND
MEDIATORIAL WORK OF CHRIST.

CHAPTER I.

THE SUPERIOR GLORY EXPECTED IN THE PERSON
OF THE MESSIAH.

"And the Desire of all nations shall come ; and I will fill this house with glory, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts."—HAGGAI ii. 7, 9.

THE Jewish Shekinah had been withdrawn from the temple in the hour of Jehovah's indignation. In the same terrible judgment Zion was laid waste, her inhabitants led into captivity, and "their holy and beautiful house, where their fathers had worshipped, was burned with fire." That was a dark and cloudy day for the Jewish nation. The fanes of idolatry mocked at the smouldering ashes of Jehovah's temple, and their priesthood indulged in profane exultation at Zion's extinct altars and abolished festivities. It seemed as if the Jewish dispensation had closed in a catastrophe of vengeance ; that God had withdrawn for ever from his inheritance ; and that, henceforth, heathenism was to triumph and hold unmolested sway

over mankind. The Babylonian oppressors, taunting the dejected captives, contemptuously asked, "Where is your God?" But Jehovah had not forgotten his covenant. The brightest pages of prophecy had yet to be fulfilled, and a more glorious manifestation of God's presence was yet to be seen amongst his people.

At the appointed time, the captive Jews were restored to their fatherland, and the foundation of a second temple was laid amid rejoicings mingled with tears. Predictions yet unfulfilled encouraged them to expect this sanctuary, like the former one, to be honoured with the Divine presence. God had promised through Isaiah that the offerings of the people should come with acceptance on his altar, and that he would glorify the house of his glory. "I will make the place of my feet glorious, saith the Lord." Ezekiel, in prophetic vision, had seen the temple restored and filled with the Divine presence. Even while the building was rising, a prophet was commissioned to go and encourage the Jews by the assurance that the house should be filled with Jehovah's glory, and that "the glory of this latter house should be greater than of the former." That was enough: God will return to dwell with his people. Inspired by these promises, they proceed with the erection, and bring on the top stone with shouting. The auspicious day of consecration comes; and the descending glory is expected. A day like that when Moses sanctified the tabernacle, and when Solomon dedicated the temple, is anticipated. The priests of the Lord, arrayed in sacerdotal vestments, enter upon their office; hecatombs are slain,

wreaths of incense ascend, and the holy services proceed ; but no descending fire consumes the sacrifice, no glory fills the house of the Lord. The rites of worship begin and close, but no resplendent cloud covers the mercy-seat, and no oracle responds to their prayers. How strange is this, in the face of God's own promise ! Is Jehovah unfaithful ? or have the prophets spoken deceitfully ? God was, indeed, faithful, and his prophets had truly spoken ; but the people's expectations were too low, and they were disappointed only because the promise transcended their hopes. A higher glory was to be looked for, and a richer manifestation of the Divine presence to be given, than any which former dispensations had realized.

Disappointment, we may well suppose, would stimulate the people to eager inquiry, and turn their scrutinizing eye to the prophetic page which solved the enigma, by brightening and expanding their vision ; teaching them to look, not for the return of a radiant cloud, but for the coming of a glorious Person—not for a shining symbol, but for the true Messiah, the superior glory of the incarnate Redeemer and Saviour of mankind.

Through all past ages the light of truth had been gradually advancing, and now, in the most depressed period of Jewish history, it had converged to a focus which clearly depicted the Messiah as the next manifestation of the Deity dwelling with man. To Adam the promise had vaguely declared the Redeemer's humanity, as "the seed of the woman." To Abraham the *national* pedigree of the Messiah was indicated ;

"In *thy* seed shall all the families of the earth be blessed." To Jacob, the *tribe* was defined to be that of Judah from which the Shiloh should come. To David the line of the Messiah's descent was narrowed to a single family ; " Of the fruit of thy body will I set upon thy throne. I will raise unto David a righteous Branch, saith the Lord." Thus, as time elapsed, the prophecies became more definite and emphatic in their announcements. As the old dispensation gave signs of dilapidation and decay, the coming glory shone through its ruins with a brighter lustre. In the days of Isaiah, the twofold nature of the Messiah, his character and office, his sufferings and death, are depicted as with the pen of history, and with a graphic clearness and fulness which give the types an instructive significance, and stimulate inquiry respecting the time of his advent, and the glory that should follow. David had spoken of him as his Lord, as well as his Son. Isaiah describes him as a Child born, and a Son given, on whose shoulders the government should rest ; as the Wonderful, the Counsellor, the Mighty God, the Father of Eternity, and the Prince of Peace." But, though thus dignified, he is to be despised and rejected of men ; to be a man of sorrows and acquainted with grief ; to be wounded for our transgressions, and bruised for our iniquities : his soul is to be made an offering for sin; yet he is to divide the spoil as a mighty conqueror ; to make intercession for the transgressors ; and the pleasure of the Lord is to prosper in his hands. To these clear prophetic announcements others are added, which gild the approaching day with streaks of light.

One prophet foretells the place of his birth ; another predicts the time of his coming ; and the returned captives, while rebuilding the temple, are assured that their eyes now look on the very sanctuary which shall be filled with his glory.

Some prophecies had so distinctly identified the *personal* presence of the Messiah with the glory in the temple, that the substitution of a *personal* presence for the ancient symbol was made fully apparent. Isaiah sees a vision of Jehovah high and lifted up, and his train fills the temple. The seraphim veil their faces before the effulgent majesty, and cry, “Holy, holy, holy, is Jehovah of hosts : the whole earth is full of his glory.” This scene, too, is beheld in the holy of holies, and there the prophet sees, not merely a glorious cloud, but Jehovah himself enthroned, and occupying the very seat of the ancient Shekinah as its substitute and antitype ; the seraphim (or cherubim as we shall hereafter see), the usual attendants on the Divine presence, worship him. The whole scene indicates a *personal* manifestation of the Deity as the glory of the temple. This scene was prophetic, and the Being here represented was no other than the Messiah himself ; for the apostle John, in speaking of this scene, and quoting from this prophecy, says, “Thus spake Esaias when he saw his (Christ’s) glory and spake of him.”—John xii. 39—41.

Other prophetic visions, which Ezekiel beheld during the Babylonish captivity, exhibited the same representation of a personal presence in the temple of God. At the very time when the temple lay in ruins, and the

Shekinah had departed to return no more, Ezekiel in the land of captivity is favoured with the most sublime prophetic visions of the temple and its glory. At no period of the Jewish economy were the prophecies so full of the Shekinah as when that symbol had been utterly withdrawn. Almost every page of Ezekiel gleams with its light, and hereby Jehovah shows that, though the former sign of his presence was withdrawn, he had not forsaken his covenant or his faithful people. The prophet tells us that "he saw the glory of God filling the temple, and the court was full of the brightness of the Lord's glory, and the earth shined with the glory thereof." Amidst these splendours he sees one remarkable object: he beholds "the appearance of a man, and as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins upward, and from the appearance of his loins even downward, and it had brightness round about." This, he tells the captive Jews, was "the appearance of the likeness of the glory of the Lord," in the place which he calls "his throne;" and in "the place of the soles of his feet where he dwells in the midst of the children of Israel," the prophet heard the cherubim worshipping, saying, "Blessed be the glory of the Lord." And the prophet worshipped, too, for he fell upon his face. Such was the representation of the Divine glory which this prophet beheld on several occasions.—Ezekiel i. 27, 28; x.; xlivi. 2, 7.

Now we have here, as well as in Isaiah's vision, the representation of a *personal* presence. What meant the appearance of a *Man* in connection with this glory,

but the presence of the incarnate God? Infallible authority assures us that when Isaiah saw a similar representation, it was the glory of Christ which he beheld. Thus the Messiah is identified in both prophecies. Both scenes are laid in the temple; in both the Messiah occupies the throne; in both prophecies he is said to fill the house with glory; and in both he is worshipped by the cherubim or seraphim who stand in the Divine presence, and exclaim, "Blessed be the glory of the Lord." These predictions, then, would explain to the pious Jews the meaning of Haggai's prophecy of that superior glory which should fill the second temple. The first Shekinah returned no more: but here a richer glory is foretold in the person of the incarnate Deity, the promised Messiah, and the Saviour of the world.

The iniquity of the people had caused the withdrawal of the ancient Shekinah even before the Levitical dispensation was closed; but the interval of desertion and gloom is relieved and brightened by the most luminous predictions of Him who should bear the glory, and sit and rule upon his throne; and while pious and believing expectation was thus kept awake, another prophet, the last of that fading dispensation, announced to the people that the Divine Redeemer should suddenly come, and, as the substitute for the ancient glory, he should come to his temple. "The Lord, whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—Malachi iii. 1, 2.

CHAPTER II.

THE GLORY ENSHRINED: EMMANUEL, GOD WITH US.

"And the Word was made flesh, and dwelt among us."—JOHN i. 14.

IN the fulness of time the Messiah appears. Men had long ceased to look for the return of the radiant cloud, and had devoted their expectations to the promised Redeemer. Scattered rays of truth had awakened among thoughtful men, even in the Gentile nations, a vague expectation of a great Governor who should arise in Judea. Suetonius says, "An ancient and constant opinion prevailed throughout the East that the fates had decreed that there should proceed from the Jewish nation some who should govern the world."^{*} How like the prophecy of Micah v. 2:—"Out of thee shall he come forth unto me to be a Governor." Tacitus, also, refers to this prevailing expectation. He says, "With many there was a persuasion that it was contained in the ancient books of their priests that at that very time the East should prevail, and that they who should govern the world should proceed from Judea."[†] What ancient books could be meant by the historian but the prophecies of Holy Scripture? which

* "Percrebuerat oriente toto, vetus et constans opinio, esse in fates, ut Judæa profecti rerum potirentur."—Sueton., *Vesp.*

† "Pluribus persuasio inerat, antiquis sacerdotum literis contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judæa rerum potirentur."—Histor. v., lib. 21.

being diffused by means of the Septuagint, and the migratory habits of the Jews, had evoked this general anticipation.

At the time of the Messiah's birth, this expectation had operated so actively in one Gentile province as to induce devout philosophers to set out for Judea in search of the new-born Sovereign, laden with the choicest offerings their country afforded as a present to him. Guided by the prophetic writings, and the definite period of Messiah's coming announced in Daniel's seventy weeks, the Jewish nation were eagerly looking for the coming Saviour at that time. Doctors of the law searched the sacred books, Herod trembled at the name of a coming potentate, and, ere Messiah entered on his mission, the multitude, having long eagerly looked out for his arrival, wondered of John whether he were not the Christ. Priest and people in general, warped by carnal sentiment and the love of secular grandeur, anticipated a worldly saviour, who should break the Roman yoke, and raise the Jewish nation to empire and splendour; but a few, like Simeon, Zacharias, Elisabeth, and Anna, with spiritual views and holy affections, were waiting in humble prayer for the consolation of Israel, and were prepared to embrace him on his first appearance, though attired in poverty and humility.

Now the auspicious moment had arrived, and the great event anticipated by the first promise in Eden, reannounced to the patriarchs, adumbrated by typical rites, and oft foretold by prophets, actually transpired. The Saviour appeared in our world; the Desire of

nations came—an event this which introduced a new era into our world, and a new epoch in the annals of eternity. It was an event more pregnant with interest, and more glorious to the Deity, than if a thousand new suns had been lighted up, and creation enriched with the addition of a new universe. Descending from the royal line of David, as had been foretold, Christ was born of an humble virgin, and, by a special interference of Providence the obscure town of Bethlehem Ephratah was the place of his nativity. Though Lord of the universe, he came not in the pomp of regal state. No palace of marble, no throne of ivory, no golden sceptre, no glittering crown awaited him : no exciting proclamations, no flourish of trumpets, no national rejoicings welcomed his arrival. He came silently and obscurely into our world, as a stranger in a strange land. His birthplace was a stable, and his couch a manger, and, except a few shepherds and strangers, no one came to greet him as the Prince and Saviour of mankind. Nor did he ever make any pretensions to worldly glory. His kingdom was not of this world. He wore the garb of poverty, and walked among men as a Galilean peasant, and an humble teacher of religion—so divested of earthly possessions that, during the period of his ministry, he depended on the hospitality of his friends. The foxes have holes, and the birds of the air have nests, but the Son of man had not where to lay his head ; he owned no property, and during his ministry had no certain dwelling-place. He had no form or comeliness attractive to the worldly, no beauty or display dazzling to the courtier, or rendering him desirable to

the sons of wealth and pride. "He was despised and rejected of men; a man of sorrows, and acquainted with grief."

Yet within that humble form, there dwelt a mysterious Being—who, possessing every attribute, assuming every title, and exercising every prerogative of Deity, was emphatically the brightness of the Father's glory and the express image of his person. Carnal man saw but the humble exterior; but within him dwelt the eternal Word, the ineffable Logos, who was in the beginning with God, and who was God; by whom all things were created, and without whom nothing had existence. That despised Nazarene was the enshrined Divinity, the incarnate Jehovah. How wonderful, this complex Being now sojourning in our world! There was his human nature,—that was the tabernacle; there was the Divinity, the essential Godhead,—that was the Shekinah, the glory that dwelt within; for in him dwelt all the fulness of the Godhead bodily. He was God manifest in the flesh. The apostle John, taking up the ancient symbol of the tabernacle and its glory, applied them to him as their living antitype and substitute, declaring that "the Word was made flesh and dwelt amongst us ($\epsilon\sigma\kappa\eta\nu\omega\sigma\epsilon\nu \epsilon\nu \eta\mu\nu$), and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

The incarnation of our Lord is not to be resolved into an extraordinary measure of mere supernatural influence resting on his humanity and investing him with miraculous powers, as the Socinians maintain. It was the *personal* incarnation of the Deity, the Divine

nature inhabiting the human, as truly as of old the radiant cloud dwelt in the tabernacle and the temple. It was not the union of an angel with a human form, as the Arians maintain, or the descent of an exalted *Æon* from the pleroma of inaccessible light, as affirmed by the Gnostics; but the supreme Deity, the eternal Jehovah. If the ancient Shekinah that dwelt between the cherubim was a symbol of the true and living God, the Creator of all things, and the object of religious worship, he who is the antitype of the symbol, he who verifies the symbol in his own person, must be Jehovah, for none can take the place of God and perform the work of God but the Deity himself; essential Deity is involved in the office and the work of the Messiah. Hence, all the names, titles, and attributes of Deity, are, in the most positive form of language, ascribed to him. He is also the object of religious worship to angels and men; for, ‘when Jehovah bringeth in the first begotten into the world, he saith, And let all the angels of God worship him.’ He, too, is the Creator of angels and of all worlds; “for by him were all things created, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him; and he is before all things, and by him all things consist.”

Yet this personal incarnation of Deity was not that of the Father, as the Sabellians affirm, maintaining the absolute unity of God, and accounting the threefold distinction in the Deity to be merely nominal. The proper existence of Father, Son, and Holy Spirit, and the personal distinction of one from the other, are

truths too legibly and too frequently asserted in Holy Scripture to be successfully controverted. Moreover, the glorious Being who was incarnated in the human nature of Christ, is one who is *sent*; and to be sent, implies one who sends; and the sender and the sent must be distinct from each other. The Father could not send himself, nor is he ever said to be sent, or commissioned by the Son or the Spirit. It is the Father who sends the Son, and the Son who comes to fulfil the will and pleasure of the Father, and to finish his work. In the voice of prophecy, he said, "Lo, I come; I delight to do thy will, O God." In the voice of his ministry he says, "I came down from heaven, not to do mine own will, but the will of him that sent me." "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."

That the Deity should be enshrined in humanity is a profound mystery, we readily grant; for, "Great is the mystery of godliness; God was manifest in the flesh." But its mysterious character invalidates not its claim to our fullest credence, for a mystery is not a contradiction. It transcends our reason, but it contravenes no truth. If mind can be connected with matter, as in the constitution of our own physical and mental nature, why may not the Eternal Spirit connect himself with a human spirit? Look at the nature of a human spirit. What is it? A reflection of the Divine perfections. It was created in the image and likeness of God; therefore, psychologically, it bears the impress of God, in its spirituality, its immortality, and in its faculties and attributes. It is a miniature

transcript of the Deity himself; finite in its powers, but like the infinite in its nature; and, if like God in its nature, there is nothing in it to repel him, nothing to render his union with it a contradiction. If the soul, thus like God in its psychological nature, be like him also in holiness, there is in it a moral as well as a natural affinity to God; and thus, instead of qualities repulsive to Deity, we see qualities attractive, from their Divine affinities and resemblance. Such, then, was the soul of Christ. It was human, but the human in perfection; the human without the alloy of sin or pollution—as noble, as pure, as holy as the soul of Adam when it came fresh from the hand of his Creator. If, then, the finite can in any condition be susceptible of a union with the infinite, it must be so in the human soul of our Lord, for it possessed the perfect image and likeness of God, both in its psychological and moral nature. No faculty had to be destroyed, and there was no inimical quality to be removed, in order to render it fit for a vital and personal union with the Deity. While, therefore, the incarnation marks the condescension of Jehovah in stooping down to our nature, it marks also the marvellous dignity of our own nature, in its being capable of this vital, conscious personal union with God. Whatever mystery there may be in the incarnation, there is no contradiction. Our reason is not shocked, but elevated and enriched by a discovery so sublime in itself and so ennobling to our nature. It proves that man bears the image of God in being capable of a personal alliance and hypostatical union with the infinitely glorious Author of his being.

We presume not to pry with a prurient curiosity into the *mode* of this union; we would not break through and gaze, but believe and adore. The union we know was such that the Deity dwelt in man; was enshrined in the person of the immaculate Son of David; put on the nature, adopted the sympathies, and acted through the organs of our common humanity. Thus he became one of us; our elder brother, bone of our bone, flesh of our flesh, and spirit of our spirit, our near kinsman, with whom the right of redemption lay. Here is a mystery of condescension and love. The Lord of life and glory became man, and submitted to the humblest condition of poverty for our sakes. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." "Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man."

This stoop of majesty, we may be well assured, was necessary, and would not have taken place without reasons sufficiently important and worthy of the Divine Being. There was a cause, and a great one—the redemption of mankind. Had there been another way of salvation, Divine wisdom would have discovered it. Had there been within the whole circle of existence another being capable of the work, he would, doubtless, have been appointed. But as there was no other mode of salvation, so there was no other being but God himself adequate to the stupendous work, and it could be

accomplished only in his own glorious person. It was a work too transcendent to be put into commission. The powers of angel, or archangel, or cherubim, were insufficient for this. Only he who created man was competent to redeem him. Nor could abstract Deity pass through the experimental work of obeying, suffering, and dying ; hence, the Deity must be enshrined in a nature capable of obeying, suffering, and dying ; and that nature, to be a proper substitute for mankind, must partake of the nature of man. “Forasmuch then as the children are partakers of flesh and blood, he also took part of the same ; that through death he might destroy him that had the power of death, that is, the devil ; and deliver them who through fear of death were all their life-time subject to bondage. For verily he took not on him the nature of angels ; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”

The Oriental philosophy had spread wide the notion that matter was essentially impure, the source of all evil, and that our separation from it was the only means of rising to perfect holiness. Jesus confronted the false dogma by himself adopting a material body as his tabernacle, and honouring it as the spotless vehicle of a perfect obedience ; thereby showing that the soul’s connection with a material fabric was compatible with the highest holiness and spirituality of mind.

Equally necessary was the incarnation of Deity in our nature, in order to shade the glory of the Divine majesty while performing the great work of human redemption. The tabernacle of old was designed not only to contain the radiant cloud, but to veil its brightness from common observation; and the veil of the Redeemer's flesh was a cloudy covering which dimmed and obscured an effulgence that would otherwise have been overpowering and insupportable to mankind. If no man can see God's face and live, how could mankind have sustained the unveiled glory of his personal presence in their midst? If Moses, the servant of the Most High, had to be concealed in the cleft of the rock and covered with the hand of Jehovah while his back parts passed before him, how necessary that the splendours of the Divine majesty should be subdued by the veil of his humanity, while he daily lived and moved amongst men! When he put on a look of his dignity, and but a ray of his intrinsic glory darted upon his persecutors, they went backward and fell to the ground. When but an angel appeared at the sepulchre of Christ, his countenance shone like lightning, and the stout-hearted soldiers of Cæsar shook with fear and became as dead men: how then could men confront the peerless glory of Christ? If men cannot look upon the sun except through a smoked glass, or when his beams are shorn by a cloudy atmosphere, how could they look upon God? If the exalted seraphim have to veil their faces before his manifested glory, how could the feeble eye of man bear to gaze on his effulgent majesty? But, by putting on our nature, he accommodated himself to the

necessities of human weakness, and to the emergency of human guilt. He shut in the excess of glory, so that he could live amongst men as one of them, neither terrifying them by his presence, nor confounding them by his ineffable majesty.

Thus the Eternal and Almighty Jehovah sojourned amongst men. In the tabernacle of humanity he dwelt in our world as the teacher and exemplar of truth and holiness. He went about doing good ; he did not withdraw from society, and in sequestered dignity issue his profound revelations, his ethical axioms, and theological dogmas from some stately mansion ; but he mingled familiarly with mankind, entered their dwellings, and conversed with them as a man converseth with his friend. By the way-side, in the crowded streets, in the ample desert, and around the domestic board, as well as in the temple, he unfolded the great truths of life and salvation ; but his instructions flowed in accents of gentleness and tender affection, as well as in tones of fidelity and rebuke. He stood forth among men, not only as their supreme Lawgiver and Judge, but as their compassionate Saviour and Friend : unfolding his mercy, rather than displaying his authority, and impressing men everywhere with the benevolence of his nature, and the gracious designs of his mission ; reserved in the enunciation of his own dignity, but overflowing in the practical manifestation of his goodness. The most recondite truths were uttered by him in the simplest language, and illustrated by the most familiar examples. The common people heard him gladly, and rising from his luminous instructions, astonished at his

doctrine, they exclaimed, "Never man spake like this man."

His life conformed to his doctrine. Loose and imperfect as were the ethics of heathen philosophers, their theories shamed their practice. Cicero asks, "Who of all the philosophers obeyed his own injunctions and exemplified his own moral maxims?" But of Jesus it might be asked, What portion of the pure and lofty morality he taught was not illustrated by his own immaculate demeanour? By his example he taught men how to live, embodying in his conduct the precepts of his word, and, by his personal obedience, impressing with transcendent dignity and honour that holy law which man had trampled under-foot. His life was the perfect and unsullied exemplification of every precept of the moral code.

His practical benevolence was as remarkable as the wisdom of his teaching and the holiness of his life. His heart was the temple of mercy, and his history the record of incarnate love. His feet were ever active on errands of kindness, and his hands ever open dispensing blessings. To do good was the object and element of his being. Not content with doing good by proxy, his sympathizing bosom enjoyed the luxury of doing it in person. He entered the abodes of wretchedness and woe, he sought out the helpless, the neglected, and forsaken of our race; he mingled his tears with the sons and daughters of distress, and put forth his Almighty power to mitigate their sorrows and calamities. Jesus loved individual man. Unlike the pseudo-philanthropist, who affects pity for the millions, but has no regard

for the units ; who is fired with the romantic schemes of benevolence for the regeneration of nations, but is untouched by the cry of woe uttered at his own door, he did good by detail, as well as conferred universal blessings on mankind. While his bounty fed thousands at once, he wept over the individual sufferer. On his way to redeem the world he could stoop to wipe away the tears of the solitary widow ; and, amid the throes of death, as a sacrifice for millions, he remembered his desolate mother who stood weeping by the cross, and confided her to the care of the beloved disciple.

Yet, amid this display of unparalleled goodness, he met with incessant reproach and malignity from the creatures he came to bless and to save ; but opposition changed not his purpose, persecution provoked not his ire, and sufferings the most intense exhausted not his patient endurance. He never faltered in the career of benevolence till his work was done, and he closed his life of innocence and active goodness by dying for his enemies, and spent his latest breath in interceding for their salvation—"Father, forgive them ! they know not what they do."

CHAPTER III.

THE GLORY MANIFESTED IN CHRIST.

"Great is the mystery of godliness; God was manifest in the flesh. And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."—1 TIMOTHY iii. 16; JOHN i. 14.

THOUGH the glory of the Jewish Shekinah was enshrined in the holy place, and therein concealed in general from common observation, yet from thence, as we have seen, it occasionally beamed forth in its richest manifestations; and though the humanity of Jesus was a veil which shaded the glory of the Divine presence, yet it was a medium also of God's manifestation of himself to mankind with an effulgence never before witnessed. Hence, the mystery of godliness consists not only in God dwelling in the flesh, but in his being "*manifested in the flesh.*" The Apostle who announces the incarnation of the Divine Logos, in language evidently borrowed from the ancient enshrinement, speaks at the same time of the displays of his personal glories—"And we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." As the eloquent Richard Watson observes: "The cloud which enveloped him during his humbled state on earth was dark, but it was the cloud of the Shekinah, and the shrouded Divinity occasionally burst forth with overpowering splendour in his godlike acts; though, like

light from a parted cloud, it was quickly veiled again in his humble condition and demeanour."

In all ages mankind have had a craving for some sensible manifestation of the Deity. Besides the atheist who impiously demanded it as the condition of his belief, and the superstitious whose longings for it prompted him to fabricate images of wood and stone and silver and gold, piety itself yearned for such a manifestation of God as would aid its conceptions of the Divine Being, and had often breathed an articulation of its want in the language of Thomas, "Lord, show us the Father and it sufficeth us." In the incarnate God this want of our nature is supplied. He that hath seen Christ hath seen the Father also, for he is the image of the invisible God. In his person, character, and work, God is so manifested, that we see him as we see the soul of man—the visible representing the invisible—the words and actions demonstrating the character and perfections of the living, actuating principle within.

Sometimes there was a visible glory attending the Redeemer, like that of the former dispensation, attesting the Divinity of his mission and the Godhead of his person. At the time of his birth, the opening heavens revealed to the wondering shepherds a multitude of rejoicing angels, who sang, Glory to God in the Highest, and on earth peace, good will toward men; and the glory of the Lord shone round about. Coincident with this, a star or some other supernatural brightness shone in the east, and moved along the sky. What was this luminous orb? Was it an ordinary star? Nay, ordinary stars do not change their relative position or

place. Was it a planet? Nay. Planets move direct in their orbits and change not their course. But this luminous orb moved diverse from all the heavenly bodies—now westward, now southward, and finally it stood still over a given spot—over the incarnate God. It moved at the bidding of intelligence, as the guide of men who sought the Redeemer's presence, and led them to the place where alone he was to be found. Was not this the light of the Shekinah, the ancient glory which had typified his person in the sanctuary of old, and now, like the luminous pillar in the desert, was the guide of the wise men, until it came and stood over where the young child was, shedding its mild beams over him as the light of the world? At the time of his baptism, the heavens were opened, the Holy Ghost descended upon him like a dove, and a voice issued from the parted sky, proclaiming, "This is my beloved Son, in whom I am well pleased." Afterwards, on the sacred mount, in company with James, Peter, and John, he was transfigured before them, and his face did shine as the sun, and his raiment was white as the light. Moses, to represent the law, and Elias, to represent the prophets, came down from heaven to do him homage; and while a bright cloud, the ancient symbol of the Divine presence, overshadowed them, a voice, proceeding from the excellent glory, said, "This is my beloved Son, in whom I am well pleased."

These outbursts of supernatural splendour afford glimpses of the essential glory of his natural condition. His humble and despised condition was indeed itself a continued and real transfiguration; but his altered

aspect on the mount was a brief and partial resumption of his antecedent and natural splendour—a glimpse of the glory he had with the Father before the world was. It is remarkable that in every instance of his appearing to men, before his incarnation and after his ascension, he is clothed with this celestial brightness. When the martyr Stephen stood for his trial before the Jewish council, heaven was opened to his view, and he saw the glory of God, and Jesus standing at the right hand of God. When Saul of Tarsus was arrested on his murderous errand, a light from the Saviour's presence streamed on the path of the persecutor above the brightness of the sun at noon-day. When the glorified Redeemer was beheld by St. John, in the apocalyptic vision, his feet were as burnished brass, his raiment was white as snow, and his countenance shone as the sun shineth in his strength. When the prophets Isaiah and Ezekiel beheld him in their sublime visions, they saw him surrounded with a similar splendour. Thus, whether prophets beheld him before his incarnation, or apostles and saints beheld him after his ascension, he is robed with light as with a garment; and even in his humbled condition the celestial radiance occasionally beams forth like the ancient symbol in the temple, imparting to the eye of sense a manifestation of his supreme majesty, infinite excellence, and essential Godhead. In reference to such occasions it may be said, with the adoring prophet, "This was the appearance of the likeness of the glory of the Lord." "Behold, the glory of the God of Israel was there."—Ezekiel i. 28; viii. 4.

No visible brightness, however, can be compared,

except symbolically, to that moral glory which shone so conspicuously in the life, ministry, and death of our Lord. It was the object of his mission to show men God. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. This, then, was the purpose of his ministry—to manifest the Deity to mankind; and so faithfully was it fulfilled, that, at the close of his teachings, he could say, “O righteous Father, I have declared thy name unto them, and will declare it. I have glorified thee on the earth. I have manifested thy name.”

Never did the world more urgently need this manifestation than at that period. Darkness covered the earth, and gross darkness the people. For four thousand years had man existed, and yet unaided reason had made no progress in the discovery of God. The empires of Egypt, Assyria, Babylon, Persia, and Greece had risen and fallen, and Rome had just mounted to universal dominion; but all had left man in ignorance of the true and living God. While art had reared her monuments, and philosophy had opened her schools of learning, and poetry and oratory had refined and expanded the intellect, religious truth had receded. The patriarchal knowledge of God had long been obscured and almost erased by monstrous errors and absurdities. Philosophy, instead of discovering religious truth, had corrupted and perverted that which had been originally revealed. The world by wisdom knew not God. At the time of our Lord's incarnation the moral hemisphere was darkened with numerous

forms of religious error. Delusions, which concealed the true God from man's view, had become incorporated in renowned systems of philosophy, and garnished with poetry and song as well as rooted in the popular mythology and superstition. There was the great atheistic delusion elaborated into a system by men of powerful intellect and wide-spread influence. There was the pantheistic delusion, which resolved God into nature, and nature into God, and denied the Deity all personal existence. There was an ancient dreamy speculation which complimented the Deity by conceiving him enveloped in the splendour of inaccessible light, but at such an immeasurable distance from his works, and so profoundly rapt in the consciousness of personal blessedness, as to be totally unconcerned about the characters and destinies of men. Idolatry had robbed God of his glory by the adoption of myriads of divinities, and superstition had degraded man by making him the trembling devotee of the unconscious elements, mental abstractions, human passions, and mythical heroes. The Jew, with the name of God on his lips, and the law and testimony in his hand, had grossly perverted his truth, and dero-gated from the Divine glory by conceiving of God as a being limited in his mercy, and partial in the bestowment of his favours. Isolated from the Gentile world by national antipathies, and elated by his religious privileges, he regarded himself as the indulged favourite of Heaven, and the rest of men as excluded from the Divine regard. Such was the benighted state of mankind. By many the being of God was

denied, and to most who acknowledged his existence he was "the unknown God."

But Jesus came forth as the light of the world, and these delusions melted before him. He went among men as a living oracle of truth, revealing the character of God, and proclaiming his holy will. Infinite treasures of wisdom dwelt in him, and he imparted them in rich profusion. Though but fragments of his discourses have come down to us, they abound with ingots of precious truth, and pearls of saving knowledge. Before his luminous teaching the accumulated clouds of ignorance retire, ancient superstitions are swept away, forgotten truths are revived and expanded, and the dim twilight of the Jewish dispensation brightens into open day. How atheism and idolatry stand abashed when the Creator and God of the universe comes in person to assert and demonstrate his existence! How pantheism shrivels into a thing of nought before the identical presence of that glorious Being whose mandate gave Nature her existence, and whose word controls her operations! How the dazzling fictions of Oriental philosophy dissolve when Jehovah himself comes down from heaven to bless mankind, and tells them his mission is to lay down his life for their salvation! How the selfish and inflating delusion of the Jew is dispelled when Jesus proclaims Jehovah, not as the partial God of a nation, but the loving Father and Friend of universal man, without respect of persons, and equally gracious to all.

Divested of the sombre hues and hazy mists with which heathen ignorance and Jewish prejudice had

obscured the Divine character, what a glorious Being Jehovah appears! He stands before us, in the teaching of Jesus, as a pure spiritual existence, infinitely wise, holy, powerful, and good; the Creator, the Governor, and Saviour of mankind; the only proper object of religious worship; and the homage he requires is that of the heart, performed in sincerity and truth—the sighs of the contrite, and the broken petitions of the humble, are as fragrant to him as the incense of angelic praise. In the teaching of Jesus, the paternal character of God benignly meets us in every form. He is the God of providence as well as of grace, the Preserver as well as the Creator of men. He provides for his people, and all their concerns are in his hand; he tenderly watches over them, and bids them calmly confide all their cares into his bosom; for the very hairs of their head are all numbered, and a sparrow falls not to the ground without his notice. He is the Lawgiver and Judge of men, and the holiness of his nature cannot tolerate sin; but he is full of compassion, and gracious, and so loves the world as to die for its salvation, that whosoever believeth in him should not perish, but have everlasting life. His law is inflexible, and the obdurate transgressor must meet the threatened doom; but the penitent prodigal is received with outstretched arms of compassion, and heaven itself vibrates with loftier joys on the sinner's return to a forgiving God. From his exalted throne he bends an attentive ear to our prayers, and encourages our approaches to his mercy-seat by holding forth promises of the richest blessings of grace and

salvation. He bids us ask and receive, that our joy may be full.

But while the Messiah's teachings unfolded the character of Deity, the announcements which fell from his lips, and the wondrous works he performed, asserted the Divinity of his own person, and made it manifest that he was truly and properly God. The veil of his flesh could not wholly conceal the indwelling glory of his Godhead. It was the truthful accusation of his enemies that he made himself equal with God: and it was his own testimony that "He that hath seen me hath seen the Father also."

He claimed to be the habitation of Deity. "Destroy this temple," said he, "and in three days I will raise it again. He spake of the temple of his body." "To constitute a place or a person a temple, the indwelling presence of Jehovah is the primary requisite. The Jews could have had no conception of a temple apart from this; for in the holiest of all Jehovah had dwelt as in his earthly palace, enthroned in veiled and unapproachable splendour; nor could Jesus have intended to claim less than this for the sanctuary of his body, without offering violence to modes of thinking which had become sacred, and to associations the most precious. On another occasion, when standing in the holy place, he affirmed, 'I say unto you, that in this place is one greater than the temple;' he said this while perfectly aware that the hallowed object with which he compared himself was, in their eyes, the image of everything magnificent and Divine—that it was their heaven upon earth—that they allowed

nothing to surpass the temple except the God who dwelt in it; but he could add, *the Father is in me*, in a sense which justified the comparison, and which turned even the symbolic glory which descended at the dedication into eclipse and darkness. Had the vision of Isaiah been repeated, 'when he saw his glory and spake of him,' it could have made no addition to the greatness he already derived from the personal inhabitation of the Deity. Had Moses and Elijah, attended by all the hierachal orders of the Jewish church of every age, descended, as on Tabor, and laid their official honours at his feet, it would have been only an augmentation of his glory in declaration and appearance. If, on entering his 'Father's house,' an invisible hand had poured out all its wealth before him —had all its symbols of power and office taken life and form, and settled upon him—had all its priests departed, its fires become extinct, and the last wreath of its incense mounted to heaven—had its ancient Shekinah, from within the veil, emerged and enthroned itself on his brow—and had all its angel-guards made themselves visible, and fallen into his train, the enactment of the scene would have been only the homage of a splendid pageant paid to a glory unlimited and Divine. The glorious train of the Divine perfections had come down and filled the temple of his humility.*

All the attributes of Deity shone forth in the person of our Lord. His eternity shone forth when he confounded his adversaries by declaring, "Before Abraham was, I am."† His omnipresence shone forth

* Dr. Harris's "Great Teacher."

† John viii. 58.

when he gave to his disciples the cheering promise, "Wheresoever two or three are gathered together in my name, there am I in the midst of them."* His omniscience shone forth when he confronted the hypocritical scribes and Pharisees by proving to their own consciousness that he pierced through the veil of their dissimulation, and searched the reins and the hearts of men.† His omnipotence shone forth in the miracles he performed. His almighty power as the Creator was seen when he multiplied the few barley loaves and fishes into an abundant supply for thousands of hungry people, leaving in fragments, after all were satisfied, more than tenfold the quantity of food that was originally at hand. His power over the spiritual world was manifest in expelling a legion of devils by a word. His power over death was manifest in raising the dead to life: in calling back the spirit from the eternal world to sojourn again in the flesh. In his hand were the keys of Hades and of Death. His power over physical nature, to control or suspend its laws at pleasure, was displayed on the sea of Galilee, when, at his mandate, the howling tempest was in a moment hushed into silence, and the boiling deep sank down into glassy placidity. 'The waters saw thee, O God; the waters saw thee, and were afraid. At thy rebuke they fled: they hastened away.' His mercy shone forth when he dispensed pardon to the trembling paralytic, the polluted Magdalen, and the dying thief. His supreme majesty shone forth when he asserted his co-

* Matthew xviii. 20.

† Matthew ix. 4; John ii. 25.

equal right with the Father to the homage and worship of men—that all men should honour the Son, even as they honour the Father, for he that honoureth not the Son honoureth not him that sent him. His holiness shone forth in his obedience with such perfection and lustre that his enemies could find no fault in him—not a single discrepancy between his doctrines and his life. Satan himself could find nothing in him—not a latent spark of depravity; and while a legion of demons at once confessed him to be the Holy One of God, the piercing eye of Omnipotence looked through him with absolute approval, and once and again a voice from heaven proclaimed, “This is my beloved Son, in whom I am well pleased.” If, then, to assert his Deity, to claim equality with the Father, to appropriate to himself the prerogatives and display the attributes of God, be to proclaim and manifest his proper Divinity, we are furnished with the strongest proofs of the Redeemer’s Godhead.

In manifesting the nature of God the incarnate Jehovah reveals with a clearer and fuller light the personal distinctions of the Deity: and Father, Son, and Holy Spirit, with their co-essential relations, and their separate offices, are plainly set forth in his discourses. Dimly, and by implication, rather than by explicit statement, had this recondite doctrine held a place in the ancient Scriptures; but, as the important truths of redemption became unfolded, the mystery of the Holy Trinity rose into greater prominence. Here and there glimpses of it appeared of old in prophetic announcements of a coming glory, but in the teachings of

Messiah it is constantly held forth, and is made to assume the position of a grand central truth in that expanded revelation which he came to deliver to mankind. While the Deity of the Father was acknowledged, and the Godhead of himself was asserted and proved, he often spoke of a third person under the name of the Holy Spirit, distinct from the Father and himself, as about to be sent into the world. For him, also, he claims essential Divinity, and demands for him the homage, obedience, and honour due to God alone. On the solemn inauguration of our Lord into his appointed work, by the rite of baptism, the presence of the Triune God is sensibly attested. The incarnate Son is baptized, the Holy Ghost descends upon him in a visible form, and the voice of the Father proclaims, "This is my beloved Son."

In appointing the initiatory ordinance of baptism for his followers, he gives a formula which places the Holy Trinity at the very threshold of the Christian system; for this rite is to be performed in the conjoint name of the Father, and of the Son, and of the Holy Spirit. If, then, baptism expresses the proper name of Deity, that name is not given as the Father only, but as the Father, the Son, and the Holy Spirit. If baptism involves an act of worship, as it most certainly does, the reverential homage is paid, not to one person only, but to three—the Father, Son, and Holy Spirit. If in baptism there is a solemn covenant with God, that covenant is made, not with one, but with the glorious three—the Father, the Son, and Holy Spirit. In placing this great truth at the very vestibule of the

Christian Church, and connecting it with the initiatory ordinance of Christian privilege and covenant, we see at once its supreme importance, and the design of the gospel to unfold prominently to human view the three-fold distinction and essential unity of the Godhead.

CHAPTER IV.

THE RENT VEIL.

"Jesus, when he had cried with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom."—MATTHEW xxvii. 50, 51.

If in the ministry and works of our Lord the perfections of Jehovah were seen, there was yet a more perfect and effulgent manifestation of Deity in his atoning sacrifice. The death of our Lord was necessary to man's salvation. The first promise of the Messiah foretold that he should be bruised. All the sacrificial victims of the patriarchal and Jewish dispensation pointed to his sufferings and death. Our Lord himself declared that the Son of Man came to give his life a ransom for many, and that his blood should be shed for the remission of sins. At length the solemn hour arrived, and he surrendered himself the victim for our transgressions. He groaned in Gethsemane; in an agony, he sweat as it were great drops of blood; and afterwards he was crucified on Calvary.

The sufferings and death of Christ present a mysterious enigma, an apparent inconsistency in the Divine government, which the atonement alone can explain. The Saviour was innocent and holy, and yet he sustained unutterable agony, and died a most painful and ignominious death. The most abandoned

wretch, the most atrocious murderer, never endured a mental agony like that of the spotless Redeemer. How was this? Being innocent, he was liable to neither suffering nor death on his own account. The law itself had said, "do these things and thou shalt live." He did all the law required, and was therefore entitled to all the law had promised. Justice and law were both bound to secure him uninterrupted happiness and immortality. Why, then, was he treated as guilty? Why, then, the agonizing throes of Gethsemane? why the wailings of Calvary, and the pangs of a malefactor's death? The atonement alone can explain the mystery. What justice claimed for himself, love could surrender for others. What the law could not inflict on him on his own personal account, mercy could voluntarily endure for a perishing world. Though no man could take his life from him, yet he could lay it down of himself, and himself become accursed to redeem a cursed race. This he did, and because he was holy, his offering was fit to become our substitute; and, because it was voluntary as well as holy, it was acceptable to God. Hence, it "pleased the Father to bruise him: he hath put him to grief. He was wounded for our transgressions, and bruised for our iniquities. His soul was made an offering for sin."

When the Redeemer uttered the dying exclamation, "It is finished," and gave up the ghost, the veil of the temple was rent in twain from the top to the bottom. Observe the mode and direction of this rent in the veil; it was not from the side or the bottom, as if done by a

human hand ; but from the top to the bottom, suggesting the act of a hand invisible and a power miraculous. Why did the unseen hand of Jehovah rend asunder that sacred screen which from age to age had, by Divine appointment, separated the holy from the most holy place ? And why did that event transpire at the precise moment of the Redeemer's dying groan ? And why are three evangelists so minute in recording this remarkable coincidence ? The event was symbolical, and is another fact evincing the typical connection between the enshrined glory in the holy place and the incarnate God. That sacred veil which had hidden the interior of the most holy from human gaze and human approach, was an emblem of the Redeemer's humanity which concealed the glories of his Godhead ; and the fact, that, in the same moment when Messiah's body was torn in the agonies of death, the veil of the temple was miraculously rent in twain from the top to the bottom, was significant of several important truths.

1. This coincidence was a sign that the Jewish dispensation was now abrogated. As that economy was a typical adumbration of the great sacrifice of Christ, the propitiation for the sins of the world, its continuance could be but temporary ; for when the atoning work of the Redeemer was finished, the utility of the introductory and preparatory economy was obviously at an end. It had accomplished its purpose, and was no longer necessary. Its continuance after this would, indeed, have been an incumbrance instead of an instructive benefit, and by dividing its claims with the work of Christ, would detract from instead of con-

tributing to the glory of the latter. Hence, at the moment of the Saviour's death, the veil, the appointed sign of the sanctity of that ancient institution, was violently torn asunder as the token of its final abrogation. The sons of Aaron might now put off their sacerdotal vestments, extinguish their sacred fires, and retire from the temple, for their work was done. The Lamb of God had offered up himself as the great atonement, and in him the types realized their end, the prophecies were fulfilled, the whole Levitical economy brought to a termination, and the redemption of the world accomplished. Distinctions between Jew and Gentile were now abolished, and the old dispensation, which had long shown signs of decay, was superseded by a glorious economy, which, without restrictions or cumbrous rites, opened wide the portals of mercy and salvation to the whole world.

2. The rent veil declared that the way of access to God was then fully opened. Sin had closed the gate of Paradise, and excluded man from the tree of life, and equally from God and heaven. Without an atonement that exclusion must have been eternal. But the covenant of mercy was interposed, and a Saviour promised. By his death he fulfilled the ancient promise, met the demands of justice, and opened the way whereby mercy could be extended to the penitent transgressor. No legal barrier now stood between man and his offended Maker; the rent veil showed the way open full to the golden throne, the mercy-seat of Jehovah. Pardon, salvation, and eternal life were actually procured, and man might draw near unto God

without fear of being scathed by Sinai's lightnings, or consumed by the devouring fire of the Divine presence. The atoning blood had been sprinkled on the mercy-seat, and had rendered the throne of awful majesty and judgment a radiant throne of mercy, whereon Jehovah waited to be gracious. Through the Mediator we both (Jews and Gentiles) have access by one Spirit unto the Father, and are invited to draw near unto God, to come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

3. The rent veil indicated that now the Divine character was further disclosed. If the manifestation of Jehovah's perfections is the ultimate purpose of Deity, that purpose receives its fullest accomplishment in the passion and triumphs of Christ. As the rending of the veil of the temple exposed to view the interior of the most holy, and would have revealed the Shekinah itself, had it been there as in ancient days, so the death of Christ and its results afford objectively the most full and complete development of the Divine perfections, both to men and angels. Here the whole Deity is seen in a manner never before disclosed. As flowers yield their richest fragrance when bruised, as

the spikenard box, when broken, filled the house with its odours, so the human nature of Christ, when wounded for our transgressions and bruised for our iniquities, gave forth in richest profusion the indwelling perfections of the Godhead. Through his atoning wounds rays of moral glory beam which will fill the universe with light, and eternity with joy.

(a.) Here the manifold wisdom of God is displayed. If it be an evidence of wisdom to aim at the best ends by the most simple and efficient means, how brightly does this attribute shine in the cross of Christ ! God's glory in the sinner's salvation is the object, the atonement of the Son of God is the means; and both proclaim him wonderful in counsel, and excellent in working. To devise a system of mercy which at once frustrates the malignant designs of the great adversary, and provides for every exigency of the sinner, harmonizes all the claims of law, meets all the demands of justice, comprises all the varied purposes of a holy administration, and connects the fullest development of the Divine glory with the highest welfare of the transgressor through all eternity, must proclaim its Author a Being possessing treasures of infinite knowledge and wisdom.

(b.) Almighty power is manifested in the cross of Christ. Through the protracted ages which intervened between the first promise of a Saviour and the last moment when redemption's work was finished, the mighty power of God was displayed controlling all opposition, conquering all enemies, and subordinating all events through the complicated history of our world,

to that great issue which found all the purposes of wisdom realized in man's salvation. Here is an evidence of infinite and exhaustless energy.

"'Twas great to speak a world from nought;
'Twas greater to redeem!'"

(c.) Inviolable truth and unchanging faithfulness are exhibited in the cross of Christ; for no promise is left unfulfilled, no prediction unaccomplished; every condition of the covenant made in Eden finds its faithful realization in the death of Jesus Christ.

(d.) Here infinite love is displayed. God is love, and that love is vast as his own immensity. In redemption it finds the most ample sphere for its objective manifestation. No other motive but love can be assigned for the original conception of man's redemption. Justice called for our eternal condemnation, holiness and truth could not but concur in the equity of the sentence, and power stood ready to execute the purposes of justice; but love, free, spontaneous love—the infinite and unmerited philanthropy of the Father, moved him to redeem man by the gift of his Son; love moved the Son freely to give himself; and love moved the Holy Spirit benignly to concur and co-operate in the wonderful design of man's salvation. A greater gift God could not bestow, and a less could not suffice, than his own Son. Had he swept immensity of its shining jewels, and given them all as our ransom, or had each holy angel in turn become incarnate, and suffered and died to procure our redemption, the gift would have been unavailing, and the expression of his love poor compared with the unspeakable gift of his only begotten

Son. Herein is love ! Love that transcends all height, outmeasures all depth, and reaches beyond all extent : our thoughts are lost in its immensity. The mind staggers, bewildered and confounded, at this display of the Divine benignity, and can find neither language, comparison, nor similitude to set forth its vastness.

(e.) Here, inflexible justice is seen. The cross declares Jehovah's righteousness, as well as his goodness and love. God is proclaimed to be just, while he is the justifier of him that believeth in Jesus. Though the sinner is saved from the curses of the law, the claims of that law are honoured, its authority is upheld,—the principles of the Divine government are shown to be equitable and stable, and its administration impartial and unswerving. The law being magnified by the personal obedience of the Son of God, and justice satisfied by his atoning death, the moral order of the universe is as effectually promoted as if the sentence of the law had taken its course and the sinner had irretrievably perished.

(f.) Here, perfect holiness is seen. The purity of the Divine nature appears unsullied. Jehovah's essential and unalterable abhorrence of sin, and his love of holiness, are conspicuous through the rent veil of the Redeemer's humanity. In the mortal agonies of the spotless Redeemer we see the deep malignity of sin, and the Divine displeasure against it ; and, connected with the sinner's pardon, we see adequate provision for his obedience and holiness. While man is delivered from the guilt of sin, he is rescued from its love and practice ; while his relation is changed, his character is trans-

formed ; while restored to God's favour, he is renewed in his image ; while the principles of holiness are guarded and conserved in the sufferings of the Saviour, the practice of holiness is promoted in the repentance and obedience of the sinner. Holiness to the Lord shines forth in the whole economy of redemption.

4. In the cross we see the harmony of all the known perfections of Deity. Like the bow that Ezekiel saw, spanning the exalted throne above the terrible crystal, radiant with every hue of light, and blending in beauteous proportion ; so the attributes of Jehovah unite, commingle, and support each other in the redemption of man. No attribute is compromised, none is concealed, obscured, or ignored : all are displayed, and that in full proportion and in perfect harmony. Nor can we conceive how this result could have been realized in the same perfection without the rending of the veil of the human temple. Suppose the curse had taken effect, and no redemption had been made. Justice would, indeed, have been displayed in all its rigour, but where would have shone the compassion and mercy of Jehovah ? We should have beheld the Majesty of the judge, and the righteous administration of the inflexible governor, but where the tenderness and benignity of the Father ? On the other hand, had mercy been dispensed to the transgressor by the mere exercise of prerogative, and without any expiation or satisfaction, where, then, the expression of essential holiness, and the evidence of administrative justice ? And, if the rebellious inhabitants of one planet had been forgiven by the arbitrary exercise of mercy alone, and

those of another not forgiven, where would be the equity and impartiality of his administration ? And if all were forgiven and sin left unpunished, where would be the moral order of the universe, and the stability of the Divine government ? But in the cross of Christ there is neither defection nor disproportion in the manifestation of Jehovah's attributes. Here mercy and truth meet together ; righteousness and peace kiss each other. Justice is honoured, because all its demands are satisfied. Holiness is displayed, because none of its claims are compromised or ignored, but all its comprehensive purposes are promoted. Love is seen rejoicing in the redemption of a lost universe, while truth shines illustrious in an unswerving adherence to rectitude, in promises fulfilled, and the sealed covenant accomplished. Wisdom is conspicuous in devising the plan by which all the ends of government are realized, all the designs of mercy accomplished, and the glorious character of God unfolded ; while power reveals its exhaustless resources in overthrowing all our spiritual enemies and carrying forward the glorious scheme, from its origin to its consummation.

Yet all this moral glory, all this display of the Divine perfections, flows from the atoning character of the Redeemer's death. Divest it of this, and the Divine Being becomes shrouded in darkness, and his proceedings involved in perplexing contradiction. We not only derive no light from the cross, but every truth becomes obscured, and the whole gospel an inexplicable enigma. Entering the garden, what do we see but the only innocent and spotless being of our race

covered with a sweat of blood from the convulsions of mental agony ? Standing by the cross we see him suspended between two thieves, languishing in the throes of death amid the gibes of an insulting crowd. In his dying wailings, too, we hear a strange apostrophe to Heaven, which implies that his righteous Father assents to his anguish, and hides his face from the meek and holy sufferer ; while above him the sun is veiled in blackness, and beneath the marble rocks are rent asunder. It seems an event in which the claims of innocence are outraged and God participates in the injustice of man ; Heaven seems to sanction the triumphs of hell ; and nature, in gloomy portents, to express her sympathy with the wreck of truth and moral order. But look at that dying victim as a vicarious sacrifice for sin, and the whole scene changes. Beams of truth shine from the cross which dispel the mystery and solve the enigma, and God is seen in an effulgence of holiness, justice, wisdom, power, and benevolence. The cross proclaims glory to God in the highest, as well as good will and mercy to man ; it is the highest display of Deity that had yet been given to the intelligent universe. God is indeed seen in creation, but the view is partial and obscure. Wisdom and power and majesty shine forth, but goodness itself is beclouded, while holiness and justice present but a dim and equivocal aspect, like the sun beheld in a mist. In the Jewish dispensation we have a clearer view of Jehovah than nature can afford, but the medium is imperfect, and the Divine image but indistinctly seen. At times a gorgeous splendour breaks forth, but, like that at Sinai, it is mingled

with darkness, or fringed with prismatic hues which want the resolving power of a fuller light and a more perfect dispensation. But, in the cross of Christ, we see the Divine character bright and full-orbed, and the perfections of Deity displayed with the clearest lustre, and the most perfect effulgence. The clouds of ignorance are dispersed, the conclusions of false reasoning are removed, the distorted views of speculative philosophy are rectified, and we see God in Christ, arrayed in infinite wisdom, power, benevolence, holiness, justice, and truth; the faithful Governor, the loving Father, and the Almighty Saviour of the universe he has formed. We behold the light of the knowledge of the glory of God in the face of Jesus Christ.

5. Here angels may well delight to gaze. They bend over the mercy-seat in reverent wonder. The great facts of redemption are the things which they desire to look into. The principalities and powers in heavenly places study them with profound interest, because here they are more deeply instructed in the manifold wisdom of God. Accessible as are to them the volumes of creation and providence, the annals of the Divine proceedings, reaching backward through immeasurable ages, yet they turn aside from them to ponder the records of redeeming love. The incarnation of Deity, the scenes of Bethlehem, Gethsemane, and Calvary, the rent veil of Christ's spotless humanity, and the glory that follows, afford to other intelligent beings besides man—to the highest orders of angelic hosts that surround the throne of Deity, more clear, enlarged, and comprehensive views of Jehovah than any other

source of knowledge within the ample round of creation.

6. Descending from Calvary to the vacant sepulchre, another scene opens. We now enter upon the glory that follows. The humiliation and sorrows of the Messiah are ended, and his triumphs begin. On the third day the fallen temple is built again. This was requisite to complete his work. Had he not risen, hell, after all, would have triumphed, and our hopes of salvation would have been entombed with him for ever in the gloomy sepulchre. Despair, dark as the hour of the crucifixion, would have settled upon our eternal destiny. But, ere the natural sun had risen on the third day, the Sun of Righteousness had broken through the gloom of death and the grave. Justice surrendered her surety because the debt was discharged, and the monster death resigned his prey because his sceptre was broken and the end of his dominion determined. The Redeemer rose, and, in rising, proclaimed the Divinity of his mission, the all-sufficiency and acceptance of his atonement, the Godhead of his person, and his completed conquest of death and hell. Thus he spoiled principalities and powers, and made a show of them openly, triumphing over them in it; and after giving many infallible proofs of his resurrection, "he ascended up on high, he led captivity captive, and received gifts for men, yea, for the rebellious, that the Lord God might dwell among them." As he ascended, the angels met him—the angels who had ever taken an intense interest in the affairs of human redemption; who had sung the

rejoicing anthem at the Saviour's birth ; who had ministered to him in his conflicts and agonies, and rolled away the stone from the sepulchre on the morn of his resurrection, now met him in augmented numbers to escort him to the skies ; and as he rose towards the portals of the celestial city, they broke out in the prophetic anthem, " Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors ; and the King of Glory shall come in." He entered the Holy of holies, the temple not made with hands, even heaven itself, by virtue of his own precious blood, having obtained eternal redemption for us. Welcomed by the Father, he took his seat at the right hand of his majesty amid the acclamations of angels, and the rapturous joys of the glorified church in heaven.

Jesus now resumed the glories he had laid aside. The period of his abasement and suffering was ended, and the period of his exaltation and honour was begun. It was now he realized the fulfilment of the prayer he had offered a short time before his agonizing death :—" O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Of this glory the human nature of our Lord now participated ; and here was a new fact in the annals of eternity : the enshrined Divinity appears in heaven ; human nature is seated on the throne of the universe, partakes of the joys and honours of the Godhead, and receives the united homage of the hierarchy of the spiritual world. This was a part of the joy which was set before him when he endured the cross and despised its shame. Because " he humbled himself

and became obedient unto death, even the death of the cross, God hath highly exalted him, and given him a name which is above every name ; that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord ; to the glory of God the Father." In the human nature of our Lord being thus exalted to glory, we have a type and pledge of our own resurrection to everlasting life, and of our whole nature being finally elevated to the joys of immortal blessedness and honour.

7. Now the incarnate God has ascended to heaven his mediatorial work is carried on in the temple not made with hands, and one design of his exaltation there is, as the Scriptures inform us, that the Lord God might dwell with men—to complete the original purpose of God being manifested to and dwelling with mankind. Hence the glorified Saviour intercedes for us ; he appears in the presence of God for us. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. But how does he intercede for us ? Not by vocal prayer, such as he offered in the days of his flesh, when he poured out his soul with strong crying and tears. There is no need for such a supposition, and the representations of Scripture do not favour this view. It is true the benevolent sympathies and affections of our nature, now united to the Godhead, are ever in active operation, and ever plead on behalf of man, and are ever beheld by the Father with

approval, but it does not appear that those sympathies find utterance in vocal prayer. The intercession of the Jewish High Priest consisted not in the use of words, but certain appropriate actions. He *appeared* before God, presenting a portion of the blood which had been shed in sacrifice and burning incense before the mercy-seat. So Christ *appears* in the presence of God for us. The appearance of the Redeemer's human nature in heaven, that nature which was crucified being now in the very brightness of the Divine presence, makes effectual intercession in our behalf. The blood of Abel, when shed by his brother's hand, was said to speak. A voice from heaven arrested the murderer, saying, "The voice of thy brother's blood crieth unto me from the ground." How did that blood cry? There was no sound emanating from the mangled corpse, or its congealed blood as it lay upon the earth; yet there was an appeal which God could hear. In that murdered form there was an appeal to God, as the righteous governor of the world, requiring him to avenge the innocent sufferer. So the presence of Christ our High Priest speaks volumes of intercessory appeal in our behalf. The blood of Christ speaketh better things than the blood of Abel. The blood of the martyr cried for vengeance, but the blood of the Atonement cries for mercy upon the sinner. The presence of the glorified humanity, with its wounds and marks of death, conjoined with the Godhead, pleads effectually for man. It speaks that the deed is done, that the Atonement has been made, that the covenant has been fulfilled, that the prophecy is ac-

accomplished, that the law is honoured, that justice is satisfied, and man redeemed. Thus it appeals to God in man's behalf—it appeals to his justice as well as his mercy, to his truth as well as his compassion, requiring him to pardon the penitent, and bestow the blessings of his grace upon each believing suppliant.*

The glorified Redeemer holds mediatorial supremacy, and exercises universal government. Enthroned as the monarch of the universe, all authority is committed unto him, both in heaven and in earth, the sceptre of universal dominion is placed in his hand, and he must reign until he hath put all enemies under his feet. His final and universal triumphs are necessarily involved in the completion and acceptance of his work as our Mediator. To this issue he is now guiding events onward; amidst the shifting scenes of human history, amidst famine, plagues, and pestilences dire; amidst rocking empires, national convulsions, and conflicting principles, he is urging forward his conquests, making history fulfil his purposes, and bringing on the consummation of his glorious kingdom, when he shall have dominion from sea to sea, and from the river to the ends of the earth. After this his ransomed ones in countless myriads shall be with him, and behold his glory for evermore. In these great events there will be a further manifestation of God, which must engage our contemplations in a subsequent part of this volume.

* "Christian Theology," by the author.

PART IV.

THE SHEKINAH IN THE PERSON AND AGENCY
OF THE HOLY SPIRIT.

CHAPTER I.

THE HOLY SPIRIT PROMISED.

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever : even the Spirit of truth."—JOHN xiv. 16, 17.

If there be a trinity of persons in the Godhead, and if one great purpose of the gospel economy be the manifestation of Deity to man, and his dwelling with man, then it is reasonable to suppose this manifestation would include each person in the Godhead ; and if so, there must be a manifestation of the Spirit, as well as of the Father and the Son. Without this, the revelation would be incomplete, the Divine purpose would be but partially fulfilled, and the evidence of the Trinity but imperfectly unfolded. Seeing that in the ancient dispensation God the Father, at sundry times, and in divers manners, had spoken unto men by the prophets, and in these latter days had spoken unto them by his incarnate Son, it might be predicated as reasonable that in order to a perfect manifestation of the whole

Trinity there would be also a dispensation of the Holy Spirit, in which his personal presence and agency would be as clearly unfolded as those of the Father and the Son had already been.

The exigency of human nature, too, required the agency of the Holy Spirit. Religion is a spiritual life, and its realization must be the result of a Divine power operating upon man's inward consciousness—a power which can proceed only from God himself. If the human soul must be restored to the Divine image, and be put into a state fit for fellowship with God, it must be renovated ; and its renovation must be the effect of an omnipotent energy. The guilt of the sinner is not the only barrier to his salvation : there is the barrier also of a depraved nature—a carnal mind at enmity against God. The natural characteristic of man is that he is ignorant of God, and “sensual in his desires, having not the Spirit.” Unholy propensities rankle within, and the powers of darkness bewilder and enslave the soul, and strengthen its hostility to God and his holy law. If an atonement was required to cancel our transgressions, the agency of an enlightener and sanctifier was not less necessary to dispel the clouds of ignorance, to encounter and subdue our depravity, to renew our heart, to render that heart a temple for an indwelling God, and garnish it with the beauties of holiness. Looking, then, on the one hand, at the pressing exigency of our spiritual nature, and, on the other, at the necessity for a full manifestation of the triune Deity, a dispensation of the Spirit becomes a probable event ; and as the

manifestation of the Father by the visible glory, and of the Son by his enshrinement in human nature, had each marked a distinct epoch in the economy of grace, it might be expected that the personal agency of the Holy Spirit in his plenitude and power, would also mark a distinct epoch in the Divine proceedings, and be ushered in with signs which would indicate another and a higher dispensation.

If these views accord with reason, it is because they agree with Holy Scripture, from which they are derived. There is a dispensation of the Holy Spirit. He dwells with men, and renders his personal agency and influence as manifest to our inward consciousness in the work of regeneration and sanctification, as the existence of the Father and the Son were previously rendered manifest in the work of redemption.

His coming, like that of Christ, was foretold in ancient prophecy under images of expressive import. In the Old Testament there are some remarkable prophecies of the Holy Spirit. "Thus saith Jehovah, that made thee, and formed thee from the womb, which will help thee! Fear not, O Jacob, my servant; and thou, Jesurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring; and they shall grow up as among the grass, as willows by the water-courses." And again, by the same prophet, it is declared: "In the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of

water."—Isaiah xliv. 2—4; xxxv. 7. By the prophet Ezekiel he says—"Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give unto you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them."—xxxvi. 25—27. By the prophet Joel the Lord gave the following promise: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my Spirit."—Joel ii. 28, 29. How pregnant with meaning these Old Testament prophecies! They are expressive of that copious fulness of the Spirit, that refreshing power and fertilizing influence, which he should impart to the souls of men, so that the parched ground, the dreary pestiferous waste, should rejoice and bloom like Eden.

In the New Testament, these promises are substantially repeated, but with larger and clearer revelations of the Spirit's office. John the Baptist, during his brief course, testified not only of Christ, but made the gift of the Holy Spirit a prominent topic in his ministry. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall

baptize you with the Holy Ghost and with fire."—Matthew iii. 11.

When the Redeemer was upon earth, the ancient prophecies of the Holy Spirit were constantly before him. He knew their spiritual meaning, and often strove to impress the minds of his disciples with their infinite importance. Amongst the earliest teachings of our Lord, we find him inculcating the duty of prayer for the gift of the Holy Spirit, as comprising in itself every other blessing. "I say unto you, Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened. If a son ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he ask an egg, will he offer him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"—Luke xi. 9—13.

The personal work of our Lord on earth required but a brief sojourn among men, and that being accomplished, it was as necessary he should go away as it was that he should come in the flesh, in order that he might carry on in heaven the great mediatorial work he had commenced on earth; yet it was as necessary that another should come as it was that he should go away, for without that the Divine manifestation could not be continued. Hence, as the time for his own departure drew near, his references to the coming of the Spirit became more frequent and explicit. "I tell you the truth," says the Redeemer; "it is expedient

that I go away : for if I go not away, the Comforter will not come unto you ; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come. He shall glorify me : for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine : [therefore said I, that he shall take of mine, and shall show it unto you.]

—John xvi. 7—15. In another place he says : “And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever ; even the Spirit of truth ; whom the world cannot receive, because it seeth him not, neither knoweth him : but ye know him ; for he dwelleth with you, and shall be in you.” “These things have I spoken unto you, being yet present with you. But the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you.”—John xiv. 16, 17 ; 25, 26.

When our Lord appeared to his disciples after his resurrection, the promise of the Holy Spirit still hung upon his lips, and when about to ascend to heaven, he

exhort ed them with his parting breath to expect that promise to be fulfilled, and commanded them to suspend their concern for all other things until they were filled with the Spirit. "And, being assembled together with them, he commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. And when they were come together, they asked of him, saying, Lord, wilt thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you."—Acts i. 4—8.

How full and comprehensive are these promises, and how minutely they specify the purposes for which the Spirit should be given. Christ tells the disciples expressly that the Spirit should come as the substitute for his own bodily presence. While he remained with them, God was with them; and on his departure they should not be left as orphans, for the Holy Spirit should take his place. This implies both the personality and the Divinity of the Holy Spirit; for that which occupies the place and fulfils the office of a person, must be a conscious intelligent being; and that which is a proper substitute for the presence of the Deity, must be co-equal in the essential attributes and perfections of his nature.

Here notice the various gracious purposes for which

the Holy Spirit should be given. He should dwell with them. "He dwelleth with you, and shall be in you;" as the Shekinah dwelt in the temple, so shall the Spirit dwell in you. Nor should this abode be a temporary visit, but a permanent residence. This dispensation being that of the third person of the God-head, there was no other to succeed him; therefore, "He shall abide with you for ever."

Our Lord states that one great purpose of the Spirit's mission was to testify of Christ, and to continue and perfect the manifestation of Deity to mankind. "He shall testify of me; he shall glorify me; for he shall receive of mine, and show it unto you." Every display of the Divine presence from the beginning of time had been subsidiary to a manifestation of the character and perfections of God; and this last display of Jehovah's presence should afford a yet brighter discovery of the Divine character; and this he should do both by a deeper revelation of truth to the understanding, and by a more powerful operation on our consciousness. Infinitely competent to fulfil this purpose must he be whose penetrating knowledge both comprehends the heart of man, and searcheth all things, yea, the deep things of God. "For what man knoweth the things of man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." That is, even as the human mind is perfectly conscious of its own thoughts, emotions, purposes, and operations, so the Spirit of God, by the same intuitive consciousness, perceives all that exists in the Deity, and is therefore competent to reveal to man

all that knowledge of God which it is needful to possess.

Other manifestations of God had largely appealed to the senses and the intellect, but the Spirit, in the fulfilment of his great mission, should not only appeal objectively to the senses by miracles, and to the understanding by teaching, but should operate powerfully on man's moral powers, working truth into the conscience and affections, and imparting a triumphant energy to the Gospel in the renovation of the human heart and character.

Hence he is to operate as a reprobator or convincer of sin : 'of sin, because men believe not on Christ : ' unbelief being the chief damning sin—the sin that perpetuates the separation of the soul from Christ : ' of righteousness, because Christ ascended to the Father : ' his exaltation to heaven being a demonstration of his personal purity and innocence, of the perfect righteousness of his law, the absolute rectitude and impartiality of his government, and the consequent necessity of repentance and holiness in man : ' of judgment, because the prince of this world is judged ; ' the grand enemy of souls being arrested in his malignant career, his power broken, and himself destined to final and everlasting punishment, thereby showing to all the wicked the certainty of retribution and final vengeance. These great truths, which evince man's solemn responsibilities and danger, which quicken the slumbering conscience, and become the ground-work of repentance and obedience, the Holy Spirit should apply with power to the hearts of men.

To apostles and evangelists he was to be a revealer of new truths, and an expounder of old ones, fitting them to promulgate his gospel, and inspiring them to complete the canon of Holy Scripture.

To believers, throughout all ages, he should be a comforter, a guide, a witness, a sanctifier, and a source of all needful grace to carry on and complete the Christian life.

In a word, according to these gracious promises, the Holy Spirit should be the great fountain of light and grace to complete the glory of the Christian economy, to reveal the Deity to the soul, to cause the church in all ages to realize the powerful presence of God dwelling in its midst and pervading it with a living, active agency, giving effect to all appointed means and appliances, meeting all exigencies, fulfilling the great and important purposes of the gospel, and extending the triumphs of Christ to their millennial completion.

The Holy Spirit had not, indeed, been absolutely withheld from man in the patriarchal and prophetical ages, but he had been imparted in a limited measure. He had striven with men; he had aided the efforts of the pious; he had enlightened and sanctified those who had yielded to his influence; and he had inspired prophets to reveal important truths; but as yet he had not been given in his fulness, and his personal agency had not been prominently displayed, nor his glory manifested. But now he was to come suddenly to his temple and fill it with his presence, revealing his Almighty energy in a manner that should mark a new

era in the church, and introduce a new dispensation. In this respect there is a parallel between the advent of Christ and the advent of the Spirit. Christ had at times appeared to patriarchs and prophets, and exercised some of the functions of his mediatorial office, under the ancient economy; but the time of his incarnation was emphatically the time of his mission, when he personally performed the great work of redemption; so the Holy Spirit had exercised his gracious offices on the hearts of men to some extent during every antecedent period, but he had yet to bless the world with a dispensation of his own, imparting a fulness of light and power, and experimental blessings. While the Son of God was the procurer, the Holy Spirit was the dispenser of gospel blessings.

But seeing the gift of the Holy Spirit is so important, why was this gift so long delayed? Some reasons there must be for this delay—reasons every way worthy of the wisdom and goodness of God. With reverence and humility we may state our views as to some of these reasons.

As the gift of the Holy Spirit is a Divine personal energy exerted on the human soul, it was meet that the necessity for this Divine impulse should be fully seen and felt in the universal helplessness of man, and in the utter failure of all human experiments to renovate and purify the soul. The postponement of the gift clearly evinced its pressing necessity. The Holy Spirit is the completion and perfection of the gospel economy, and as the development of the gospel was gradual and progressive, its completion and perfection must neces-

sarily follow its preparatory antecedents. There is a beautiful symmetry in all the works and arrangements of God. Everything in its own order: the spring must precede the harvest, and noontide follow the twilight of morn. The gift of the Holy Spirit flows from the atonement and intercession of Christ, and as the effect cannot precede the cause, the atonement must be completed and his intercession commenced before the gift could be bestowed. Moreover, the outpouring of the Spirit when given would afford the most convincing evidence of the all-sufficiency and acceptance of the Saviour's work, and the prevalence of his intercession at God's right hand. Hence this evidence must follow and not precede the fact to be demonstrated. But after the ascension of Christ, all these antecedent conditions were realized. The utter helplessness, as well as the entire depravity of man, had been fully developed, and his exhausting efforts, his ineffectual struggles, by the aid of superstition, or philosophy, or civilization, or ethics, or any other human means, to emerge from the thraldom of a corrupt nature, seemed to raise an imploring cry for the promised help of the Spirit. The age of types and shadows had now passed by, redemption's work was finished, and the glorified Saviour was now seated on the mediatorial throne; the intercession of the great High Priest had now commenced in the Holy of holies, and all things were ready. Nothing further was required for the descent of the mighty Comforter, but the welcome of a praying and believing church.

CHAPTER II.

THE HOLY SPIRIT GIVEN.

"And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost."—*Acts ii. 3, 4.*

We now arrive at the period when the Holy Spirit was given. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the place where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Such is the record of the Holy Spirit's advent; on which we remark—

1. This great gift was bestowed in answer to prayer. It is instructive to observe how closely God has connected the prayers of his people with the fulfilment of his purposes. Though an event be predicted in the most positive terms, and the veracity and faithfulness of God stand engaged to its accomplishment, yet are the prayers of the church to be as closely identified with the event as if the accomplishment of the event were absolutely dependent upon their efficacy. Why should it be so? Because God delights in communion with his people; because his gracious plan is to con-

nect their sympathies and affections with his benevolent purposes ; and because by exciting fervent expectation of a promised good, and by enkindling a holy interest in his proceedings, he prepares his people to appreciate his blessings, and to act in concert with his designs. Though God had predicted the deliverance of the Jews from Babylonish captivity, and specified the exact time of its occurrence, yet Daniel, with a full knowledge of the prophecy, "set his face unto the Lord, to seek by prayer and supplications, with fasting, and sackcloth, and ashes," to implore the deliverance promised. Though the coming of the Redeemer was an event long predetermined, and the period so exactly foretold that general expectation was coincident with the event ; yet good old Simeon and Anna the prophetess were found in the attitude of prayer, waiting for the Consolation of Israel at the moment of his appearance. It seemed as if the clearness of the prophecies and the certainty of the hour of their fulfilment, instead of superseding their prayers, only quickened them to additional fervour and earnestness. Although the Saviour knew his precious merits would procure the gift of the Holy Spirit, and though he uniformly speaks of its descent as an event essential to the completion of the gospel economy, yet he connects his own prayers as a necessary means of its bestowment. "I will pray the Father, and he shall send you another Comforter, even the Spirit of truth." In like manner he enjoins upon his disciples the duty of prayer for the bestowment of this precious gift. Their supplications in the outer court of the sanctuary must unite with his own intercession within the Holy of

holies ; the prayers of saints must mingle with the cloud of incense presented by the High Priest on the golden altar in the presence of God. Among the last words which fell from his lips, ere he ascended to the mediatorial throne, was the command "to wait for the promise of the Father." To wait, not in indolent indifference, but with intense longing, with unwearied earnestness, with all-absorbing interest, and believing importunity, until the gift should be bestowed.

The conduct of the disciples shows the sense they put on the Saviour's command to wait ; and expresses their intense anxiety for the promised good. Returning from Mount Olivet, where they had witnessed their Lord's ascension to heaven, they repair to an upper room in Jerusalem, and continue with one accord in prayer and supplication. What a prayer-meeting was that ! Its glorious object—the advent of the third person of the Deity ; that great gift which comprised in itself all other blessings. The union of hearts—they were all of one accord ; no jarring sentiments, no rival jealousies, no acrimonious or discordant feelings ; all hearts, like the chords of David's harp, vibrating in harmonious sympathy and affection. Their all-absorbing earnestness—no languid wishes, no divided aims, no faltering purposes. Each disciple's eye was fixed on the promise, and each heart so charged with intense longing for its fulfilment, that no other good shared their concern, and the fervent desires of all simultaneously ascended in prayer and supplication. Their unwearied perseverance—they continued in prayer and supplication. As the gift of the Holy Spirit was the only

object of their desire, so prayer was their only occupation; and the only occupation of all. Though the blessing tarried, they waited for it. During ten successive days they *all* continued in this holy exercise; and on the eleventh day, to their honour it is recorded, they were *all*, without one exception, still found in the same attitude of waiting expectation and believing prayer. It was then that their prayer prevailed, and the glorious promise was fulfilled. "They were all filled with the Holy Ghost." It was after Aaron the high priest had offered the appointed sacrifice and sent forth the fragrant incense of prayer, that the glory filled the tabernacle; it was after Solomon had presented his offerings and his dedicatory prayer, that the Shekinah descended and filled the temple; and it was after the united and continuous prayers of the Christian church, that the Holy Ghost fell upon them and commenced the blessed era of his dispensation. When the ancient prediction of the Spirit was uttered by the prophet Ezekiel, God said, "Yet for this will I be inquired of by the house of Israel, to do it for them;" and as the duty and the promise were united in the prophecy, so they were in the bestowment of the blessing. Thus facts combine with injunctions and promises, urging and encouraging us to ask that we may receive, and to seek that we may find, that our joy may be full.

2. The Holy Ghost was given on the day of Pentecost, a day observed in commemoration of the display of Jehovah's presence at Sinai; thus the memorable day when the Shekinah descended on that mountain in the sight of all Israel, was the day when

the Holy Spirit descended on the church at Jerusalem, and displayed the signs of his presence before the Jews assembled from all nations. The Pentecost was a feast when the "first fruits" of the harvest were solemnly presented to God in the temple, and on this day the "first fruits" of the Spirit were imparted as the pledge of a glorious harvest of blessing, yet to be reaped in our world. Pentecost was kept in memory of the giving of the law, and on this day the tidings of the gospel in its fulness were promulgated, and the apostles opened their great commission to offer its blessings to all people. The atonement of Christ synchronized exactly with its annual type—the Passover; and the gift of the Holy Ghost synchronized exactly with its annual type—the feast of Pentecost; and both coincided exactly with the respective periods foretold by the prophets in antecedent centuries, foreseen by the eye of Him who beholds the end from the beginning.

Nor can we regard the coincidence of these events as fortuitous or accidental, but wisely ordained by Divine Providence, that by connecting the type with the antitype, the symbolic manifestation of God with the real personal presence of the Deity in his spiritual power and glory, we might more clearly apprehend the true import of the Jewish institution, and see the unity and harmony of Jehovah's dispensations, in unfolding and maturing his gracious purposes towards man. If the day and the hour when the paschal lambs were bleeding in Jerusalem, by being coincident with the moment when the Lamb of God on the cross cried out aloud "It is finished," mark the connection between

the type and the antitype, so the coincidence between the time of the display of the Shekinah on Mount Sinai, and the descent of the Holy Spirit in Jerusalem, marks the connection between the ancient glory and the richer, brighter glory of the Christian dispensation. The correlation of these events is noticed by the apostle Paul, when he says, "If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious."

3. The advent of the Holy Spirit was attended by a sudden commotion in nature; and such an occurrence had occasionally marked the manifestation of God's presence in ancient times. When Jehovah descended on Sinai, there were thunderings and lightnings and tempest, and the whole mountain quaked greatly. When the Divine presence was made manifest to Elijah at Mount Horeb, a great and strong wind rent the mountains and brake in pieces the rocks before the Lord; but the Lord was not in the wind: and after the wind an earthquake; but the Lord was not in the earthquake: and after the earthquake a fire; but the Lord was not in the fire: and after the fire a still small

voice. Then the Divine presence was revealed, and Elijah wrapped his face in his mantle, for "Jehovah passed by." So on the day of Pentecost a commotion in nature was the harbinger of the Divine Majesty. Suddenly, there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. Speculation as to the cause of this would be out of place; for, though the elements of nature were used, they were doubtless under a Divine impulse, and made to subserve a Divine purpose; and in this, as in similar instances, their sudden commotion was intended to inspire a solemn, reverential awe, and signalize the special interposition of almighty power. Moreover, the Holy Spirit is called *πνεῦμα*, from *πνέω*, to breathe, and the wind is a Scriptural emblem of his invisible and vitalizing influence. "Come from the four winds, O breath, and breathe upon the slain that they may live." The sudden rushing power of this wind, while filling the disciples with solemnity and awe, might indicate the mighty and abounding energy which was about to shake the world.

4. The advent of the Holy Spirit was accompanied with the appearance of fire, which sat upon each of the disciples. Here was the literal fulfilment of the promise, "He shall baptize you with the Holy Ghost, and with fire." We have already seen that the most frequent symbol of the Divine presence, from the gate of Paradise and through all ages, was the appearance of fire; and the descent of fire in this instance connects the visible symbol with the more spiritual and powerful manifestation of God's presence among his people. It

proclaims the Holy Spirit to be the God that answereth by fire, the true Shekinah now come down to dwell with his church, and fill it with his glory.

Fire is a most powerful element. It penetrates all bodies, consumes some, and purifies others, according to their nature and properties. Hence it is an expressive symbol of the Holy Spirit, which penetrates all hearts, consumes the dross of sin, and purifies the nature of all true believers. He is the "Spirit of judgment and of burning," and like a refiner's fire, he purifies the sons of Levi, even as gold and silver, that they may offer unto the Lord an offering in righteousness.

In the peculiar form which this fire assumed, we see a clear indication of the special instrumentality God intended to employ in the diffusion of his truth. The fire had the form of cloven tongues. It was not lightning, which emits a sudden flash and is gone, but an abiding flame; for it rested for some time upon each person. It was bright and active as that which shone at Eden; but mild and harmless as that which flamed in the bush at Horeb. In appearing as cloven tongues the form was symbolical. In all ages the fire of the Shekinah has assumed an appearance significant of some fact—of favour or of wrath, of acceptance or of punishment; and in this instance the form of the fire was not accidental, but expressive of the gift of tongues now bestowed, and indicating the chief instrumentality by which the gospel should be published to the ends of the earth—the human tongue burning with the eloquence of a fervour enkindled and sus-

tained by the power of the Holy Ghost. Man must carry the message to his fellow-man ; the human voice must utter God's eternal truth. Religious books, full of truth, are good, and the Bible itself is the best of books. The more widely it is circulated among men the better, until there shall not be a language in which it is not translated, nor a family on earth in which a copy is not found ; but no multiplication of good books, and no circulation of the Holy Scriptures, can supersede the necessity of the living voice of man to proclaim to his fellow-man the great message of salvation. The tongue is God's chosen instrument. There is sympathy in the human voice which speaks to the heart, when its tones fall with tenderness from lips expressive of gentleness, and a countenance beaming with benignity and love. A heart full of love will cause the tongue to vibrate as an active flame, and make the voice and gestures harmonize with the theme, and the truth will flow as a stream of vitality—active, powerful, and saving in its effects. But to this end the soul of the preacher must first be filled with the Holy Ghost, for without this he is powerless.

5. The Holy Spirit became enshrined in the living temple of the church, and in the person of each disciple. Our Lord had promised that the Comforter should not only dwell with the disciples, but had said, "He shall be in you." Here the promise was accomplished, for "they were all filled with the Holy Ghost." Like the Shekinah on the consecration of the tabernacle, while the fiery pillar towered aloft outside that sacred structure, the brighter glory rested in solemn

majesty between the cherubim within the Holy of holies, and filled it with a celestial radiance. The active flame that sat on each disciple, was but an external symbol of a richer glory that filled the soul, and rendered each believer a living temple of the living God. Jehovah now took possession of his own, and reigned enthroned in the affections of the human heart. The mission of Christ consisted chiefly of external acts and objective manifestations, as presented in his oral teaching, his living example, his vicarious death, and glorious resurrection ; but the mission of the Holy Spirit was to work *within* the soul, to operate by direct contact with the inward consciousness of man ; there to unfold truth, there to conquer hostilities, eradicate depravity, to effect a moral transformation in the deep springs of our character, to bring home to our consciousness the enjoyment of gospel blessings, and cause the human soul again to rejoice in the favour and shine in the likeness of its glorious Creator.

6. Immediately on the Spirit entering the souls of the disciples, the signs of his presence were made manifest. The instantaneous transformation of their character, and the new powers with which they were endued, rendered it evident that God was there. What a contrast we now see to those obscure views, those earthly tempers, those craven fears, and carnal expectations which, from time to time, had appeared in the disciples ! During the ten days' prayer, a gracious change had been going on in their hearts, but the descending Spirit completes it, and makes his new abode beautiful and pure as the fine gold which overlaid the inner sanc-

tuary, and reflected the inner glory of the Divine presence. A new class of sentiments and principles spring up; a new order of emotions glow within them, such as nature never yielded and philosophy never conjectured.

How suddenly they emerge from the ignorance, unbelief, and childish selfishness of their former state! How clear their perceptions of truth, how enlarged their views of the spirituality and grandeur of the Redeemer's kingdom! How quick their religious sensibilities, and how perfectly adjusted their whole moral nature to the requirements of the gospel! How free from care and fear they have become, and how unshaken their confidence in God! How elevated their spirituality, how unfeigned their humility; how calm, yet how deep and abounding, their religious joy! They are made perfect in love, and all the fruits of the Spirit are manifest in their conversation. Look now at their entire renunciation of self: no more is heard of carnal contention as to which of them should be greatest; but in lowliness of mind, each esteems the other better than himself. See their total abandonment of the world: we perceive no more hankering after a secular kingdom. They are crucified with Christ, they are dead to the world, and the glories of a higher life alone attract their hearts. Behold their brotherly affection: no discordant sentiments, no rancorous jealousies divide them; there is no indifference to each other's welfare; the multitude of them that believe are of one heart and of one soul. Mark their tender sympathy for a perishing world: the love of Christ

constrains them to pity the lost sheep of the house of Israel, and weep over the ruin of mankind. Look at their self-sacrificing zeal for the cause of God : ease, comfort, and earthly possessions are cheerfully surrendered, and they at once consecrate themselves and their all to the work of Christ and the extension of his kingdom in the world. See their readiness to endure suffering and death for the glory of God and the good of mankind ; joyfully taking the spoiling of their goods, regarding it an honour to suffer for the sake of Christ, and reckoning not their lives dear unto themselves, so that they might finish their course with joy, and the ministry they had received of the Lord Jesus, to testify the gospel of the grace of God. To diffuse the blessings they enjoyed, to change this Aceldama into a paradise, and fill the earth with glory ; to save immortal souls from eternal death ; to people heaven with redeemed and sanctified spirits, with capacities for boundless and everlasting bliss, was to them the great object of life. It stood before them in all its magnificence and grandeur ; it filled the whole orb of their vision ; it fired them with seraphic ardour ; everything else dwindled into insignificance compared with this ; and emolument, reputation, and life itself were joyfully sacrificed for its accomplishment. The Deity lived within them, and their whole nature vibrated in harmony to a Divine impulse. Exulting in his favour, they reflect his image. His will is their law, his word their oracle, his example their pattern, and his glory the sole end of their being. This was the work of the Spirit, and in effecting it, he testified of Christ, by

displaying the efficacy of his blood in cleansing from all sin.

7. The presence of Jehovah was also manifested by the miraculous powers with which the disciples were now endowed. Connected with the marvellous moral change which the descent of the Spirit had suddenly wrought within them, there was the immediate consciousness of supernatural powers. "They began to speak with other tongues, as the Spirit gave them utterance." This gift implies the immediate action of Deity on the human mind. It admits of no intervention of means, and no explanation but that of miraculous interposition. The contact of God's Spirit with man's spirit was here direct and immediate, to the exclusion of all instrumentality or co-operating agency. An instantaneous knowledge of fifteen languages or dialects, with power to speak them with correctness and fluency, is imparted to men and women previously uneducated and ignorant; which, whether imparted to each disciple or variously distributed among them, implies the sudden enriching of the intellect with thousands of foreign words, with their exact meaning, their grammatical inflexion and construction, combined with the power to give to each word and sentence the correct pronunciation and emphasis; and a fluency and propriety, a pathos and an eloquence, which edified and instructed thousands in the most refined and spiritual truths of Christianity; so that the multitude exclaimed with amazement—"How hear we them, every man in our own tongue wherein we were born, speaking the wonderful works of God?" Perhaps no miraculous

effect in nature ever exceeded this in the clear manifestation of an omniscient and almighty agency. Yet, marvellous as it was, it was not more marvellous than the conversion of a soul. In the former there is simply an accession of knowledge combined with the power of uttering new sounds. The understanding and the vocal powers are the faculties acted upon by this Divine impulse. But in conversion every mental and moral faculty is acted upon, and that not simply by an enlargement or expansion of those powers, but by a change in them; a change in which native, active principles are eradicated, and new and Divine principles are implanted and made to grow and flourish in a nature originally uncongenial to them. The one case is like a river enlarged and overflowing its natural banks by the sudden confluence of various additional streams; but in the other, a river is suddenly arrested in its course; its turbid stream rolled backward and driven from its channel, while pure waters from another source supply it with a clear active stream, diffusing health and fertility as it flows. Of the two miracles, the miracle of grace is the greater. Great was that which elevated the man so much above his intellectual self; but greater was that which changed the intellectual and moral man into the image and likeness of his God.

Speech was at first a gift from God, and on several occasions since the gift was bestowed has God miraculously interfered with its exercise. Once, in displeasure against men's sins; but now in the expression of his highest favour and love. Once, to confound

men's ambitious designs; but now to fulfil his own benevolent purposes. Once, when he scattered men and divided them into different nations; now, when he would heal their divisions, destroy their national antipathies, and unite them into one common brotherhood. Once, when he would hinder the erection of Babel as a monument of human pride and folly; and now, when he would build up a glorious church composed of living stones quarried from all nations of the earth, and compacted into one holy temple where his presence should dwell for ever, his glory be seen by all peoples, and his praises be celebrated by all tongues.

The gift of tongues was accompanied with the bestowment of various other supernatural powers, all proceeding from the Spirit of God, all marks of his special administration in the church. "For there are diversities of gifts, but the same Spirit; and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues: but all these worketh that selfsame Spirit, dividing to every man severally as he will." Thus, explicitly, the various supernatural powers bestowed upon the church are ascribed to the Holy Spirit, and

are placed before us as so many demonstrations of his special presence and active agency in the church of the living God. It was his presence inspiring and directing the whole body, replenishing it with Divine gifts necessary to qualify it as the sanctified agent for the accomplishment of all the gracious purposes of his mission.

8. The spiritual conquests over the world effected under the apostolical ministry, attested the presence and power of the Holy Spirit. Our Lord had promised that the disciples should be endued with power from on high. Now the promise was fulfilled. On receiving the Holy Ghost into their hearts, they were clothed with a mysterious influence that flung its attractive and subduing power upon others who came within the sound of their voice. Virtue went out of them. Like the glory of old, which at once filled the sanctuary and threw its splendours on the assembled thousands of Israel, so the inward power of the Spirit revealed itself externally by the illuminating, melting, and transforming influence shed upon the multitude around.

The operation of the Spirit was two-fold—on the world as well as in the church. While it brightened and expanded the spiritual perceptions of the disciples, setting forth the truth clearly and vividly to their own minds, and constraining them to utter it with unknown tenderness and unction, it accompanied that truth to the hearts of men, went with it in subduing and conquering power. Hence the scene that transpired on the day of Pentecost; three thousand were pricked in their hearts. Here is a moral phenomenon which natural philosophy cannot explain. A mixed multitude

of men are assembled on the occasion of an annual festival, most of them having come from different and distant nations; some led by motives of trade, and some by a devout regard to the Mosaic rites of worship: but, however diversified in their character and motives, they were, perhaps all up to this moment, under the influence of views and prejudices inimical to the profession of Christianity; yet three thousand of them become simultaneously changed, not in their views and opinions only, but in the very principles of their moral nature and character. They repent of their sin, they embrace the despised and crucified Nazarene as the Messiah, trust in him as their Saviour, and become new creatures in Christ Jesus. What but the omnipotent energy of the Spirit could have effected this sudden transformation in three thousand intellectual and moral beings? Was it the effect of the truth? Not the truth alone, for the truth had been delivered a thousand times before, with equal fidelity. Was it the effect of human oratory? Certainly not; for though in the preaching of that day there was much unction and fervour, well calculated to impress the heart, there was no display of artificial oratory. "Their speech and their preaching were not with enticing words of man's wisdom." Never, perhaps, was the truth delivered with greater simplicity, and less of ornament. Was the effect owing, then, to the miraculous display of the gift of tongues? Certainly not. Though this caused amazement in some, it occasioned mocking in others, but did not produce repentance and a change of heart in any one. What

then caused this mighty, simultaneous revolution in three thousand hearts? The disciples themselves had preached the gospel before, but no such marvellous results had followed. The immaculate Son of God himself had also preached the truth with fidelity, as well as with benignity and tenderness, and had confirmed the truth by astounding miracles; and yet no such spiritual results had marked his ministry. So far as we can discover, there were more conversions on the one day of Pentecost than had followed from the whole of the Saviour's personal ministry. What then rendered the effects of this day's ministry so eminently distinguished from all others; so wonderfully transcending the results of the former labours of the apostles, and even the ministry of Christ himself? The cause was here. The Holy Spirit was given. This was his day of power; the beginning of his own personal dispensation; and, in the plenitude of his influence on the church, his beams of light and power fell also on the world. When the Saviour preached he was indeed filled with the Spirit above measure, but at that period the Spirit was not yet poured out upon others. But on the day of Pentecost the Holy Ghost was given, and while he filled the disciples, he operated on the world. He accompanied the truth to the hearts of sinners, dispelling darkness, subduing prejudice, melting hardness, and overcoming opposition. This was according to the fulness of the promise that had been given. When our Lord spoke of the coming of the Holy Spirit, he said it should operate on the world as well as on the church. While it should

dwell with the disciples as the true Shekinah, and be enthroned in their hearts, filling them with light and power, it should convince the world of sin, of righteousness, and judgment. Herein this promise was fulfilled. Pierced in their hearts by the truth which he applied, men quailed before God. By degrees the low murmurs of deep concern swelled into utterances of distress; the feeling of conviction, alarm, and penitential sorrow spread from heart to heart, until at length it burst all restraint, and found expression in one simultaneous cry of anguish—"Men and brethren, what must we do?" The answer is given. They believe and are baptized; they receive the promise of the Spirit, and are added to the church. Here was a display of moral power, which attested the presence and omnipotent energy of the Holy Spirit.

From these facts we see that that is a defective faith which relies on the truth alone for a converting power. It ignores the Spirit's office. That is a defective faith, too, which regards the Spirit's operations as confined within the church, and denies them to the world. His influence on the hearts of men in the dark and degenerate world is as certainly procured by Christ as his sanctifying power for the church. His gifts are even for the rebellious, that the Lord God may dwell among them. He strives with the ungodly, and operates on those who grieve and resist his benign influence; and thus affords light and help to all, that they may be saved. His saving agency on the world, however, is generally in proportion to his presence and

power with the church; and his presence and power with the church are in proportion to the faith and prayer of the disciples. If the church by worldliness and unbelief grieve him and resist his influence, sinners remain blind and hardened; but if the church by prayer and faith and holiness obtain the fulness of his power, the holy energy extends its operations on those that are without, and signs follow in multitudes of conversions. Such is the teaching of Christ, such is the economy of the gospel, such were the facts of the day of Pentecost, and such has been the history of the church in all ages. When the glory fills the sanctuary, its radiant beams fall on the multitudes without.

9. We cannot but admire that Providence, which ordained and brought about the confluence of events on the day of Pentecost, so favourable to the wide and successful diffusion of the truth. Why should the Spirit be given on the occasion of a great annual festival? Because his office was to testify of Christ and to glorify him, and that day afforded the fittest occasion for proving the Divinity of his mission, the Godhead of his person, and the sufficiency of his work. It was on that day the law required all male adults to appear before God in Jerusalem, and this caused the city to be crowded with strangers, as well as with people from all parts of Judea; so that the dispensation of the Spirit was rendered an event of the greatest publicity, and men from all nations were made witnesses of his presence. Why was the gift of tongues imparted at that time? In order that men from all countries might hear for themselves in their

own language the glad news of salvation. And why were multitudes of these strangers saved? Because by experiencing the power of God, and beholding the demonstrations of the gospel, they might be witnesses of its truth, and be competent to spread the knowledge of it in all the lands whence they had come, and whither they would shortly return. Without this remarkable conjunction of events, the waters of life would, like Jordan, have been confined to a narrow channel, and for some time have refreshed the soil of Judea alone; but the gift of tongues at that particular time at once opened and filled many wide, diverging outlets, conveying the streams of salvation to distant nations, that the Gentiles as well as Jews might drink and live for ever. Thus the barriers to the spread of truth were broken down, and the work of an age was accomplished in a day. While three thousand immortal souls were saved, an effect was produced by which unknown millions, scattered in fifteen provinces or nations, might at once become acquainted with the name of Jesus. If each convert could speak no language and visit no country but his own, an effect was produced which at once opened for the gospel a door into Parthia, and Media, and Elam, and Mesopotamia, and Cappadocia, and Pontus, and Asia Minor, and Phrygia, and Pamphylia, and Egypt, and Libya, and Cyrene, and Rome, and Crete, and Arabia, as well as Judea. While this event showed that the tongue of man was the chief instrument chosen of God for publishing the news of salvation to mankind, it proved also that the gospel was intended for the whole world.

The event harmonized with the benign purpose expressed in the great commission to preach the gospel to all nations ; for on the first day that commission was opened at Jerusalem, a competent agency was provided for carrying it into effect. This was the work of the Spirit. How powerfully it revealed his presence with his church ! how visibly it testified of Christ, and impressed the seal of Divine approval on his work ! How plainly it declared that he was come as the substitute of the Son of God, in dwelling with men ! The Saviour chose his apostles, but the Spirit baptized them with unction and filled them with power. Christ had, by his death, procured salvation for the world, but the Holy Spirit applied its blessings to the heart, and opened the great highway to the population of the globe. He glorified Christ by taking of his things and showing them unto men ; revealing them to human consciousness, and giving them a wide diffusion through the earth.

10. In accordance with the promise of Christ, the Holy Spirit from this day constantly took the place of Christ's personal ministry, dwelling with his church as its guide, instructor, comforter, and sanctifier, and imparting almighty energy to the word of his grace. Henceforth we see the Spirit's constant presence with the church, while that church retained her primitive simplicity and purity. When the disciples assembled for prayer, the place where they met was shaken, and they were all filled with the Holy Ghost. The Spirit directed the labours of his servants, and guided the movements of his church. When suitable labourers

were required for a particular region, the Spirit selected his own agents. "As they ministered and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. So they, being sent forth by the Holy Ghost, departed unto Seleucia," &c. When Paul and Silas essayed to go into Bithynia and Asia Minor, the Spirit suffered them not, for he had work for them to do first in Macedonia. When the apostles, and elders, and brethren were assembled in council for deliberation, the Holy Spirit presided over and directed their decisions ; and when they preached the word it was with the demonstration of the Spirit and with power. Thus it was evidently the dispensation of the Holy Spirit.

Among the gifts which the comprehensive promise of our Lord taught the apostles to expect from the descent of the Holy Spirit was that of inspiration, by which truth should be revealed, and the Godhead be more fully made known. Speaking of the Spirit, he said : "He shall bring all things to your remembrance whatsoever I have said unto you." This is fulfilled in the records of the Evangelists, called the four Gospels, wherein the teachings of our Lord are reproduced with a truthfulness, a fidelity, and judgment, which furnish evidence of an infallible remembrancer and guide. The promise included also the gift of prophecy—"He shall show you things to come." This is fulfilled in the numerous predictions recorded in the New Testament, for "the Spirit speaketh expressly" respecting many important events which are destined to transpire in the history of the church and the world. The promise

included further disclosures of the Divine character. Our Lord said to the disciples, "I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear that shall he speak. He shall glorify me; for he shall receive of mine, and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you." These promises find their fulfilment in the ministry of the apostles, but especially in those writings which complete the canon of Holy Scripture. The Epistles therefore are in fact a supplement to the teachings of our Lord. During the period of his ministry the time had not come for the full disclosure of gospel truth; and the honour of completing the discovery was reserved for the Spirit after Christ had finished his atoning work. Hence we find the apostles were inspired to declare the whole counsel of God. The Spirit takes of the things of Christ, and through the apostolic writings shows them unto us. The effect of his illuminating office is seen in every page of those writings which follow the day of Pentecost. Here parables and dark sayings are laid aside: all reserve is thrown off, and the truth shines with additional lustre. While the facts of Christ's mediatorial work are stated, their efficacy is unfolded, and we have here the gospel in its expanded and developed form, fully exhibiting the great purposes of the Saviour's death, resurrection, and intercession at the right hand of God. Many a

germ of truth in the Gospels blossoms in the Epistles; many a precious gem thrown out in the rich discourses of our Lord, flashes with new radiance from the light which the Spirit sheds upon it. It is the clear, full light of the Spirit's teaching that enables us to see the glory of Christ, and the manifestation of the Deity in him and his work, and to feel the power of the salvation which he procured. As Christ glorified the Father, the Holy Spirit glorifies both the Father and the Son, and testifies of them. He sealed the work of the Son by the miracles which he wrought in confirmation of his truth; he proves the efficacy and sufficiency of the Son as our Saviour, by applying his atonement to our hearts, and bringing home to man's consciousness the blessings he has procured; he completes the discoveries of the glories of the Godhead by the additional beams which he sheds on the whole gospel economy, and he causes us experimentally to know and enjoy the Father and the Son, by his illuminating and transforming power.

CHAPTER III.

THE ABIDING PRESENCE OF THE SPIRIT.

"That he may abide with you for ever; even the Spirit of truth."—
JOHN xiv. 16.

WAS the advent of the Holy Spirit intended to be for a transient visit, or a permanent abode with the church? As the sojourn of our Lord among men was only for a short period, was the stay of the Spirit intended to be temporary also? There is this obvious difference: The work of the Son was to redeem, and this required but a brief sojourn in our world; but the work of the Holy Spirit was to regenerate and sanctify the human heart, and this work renders his continuance necessary so long as there are hearts to renew; therefore, for him to have departed, and left men to themselves, would have been to leave his gracious work undone. Besides, the Spirit came to perpetuate the manifestation of the Divine presence amongst mankind, and his departure would have deprived them of a privilege which, in some form, had been given in all preceding ages. This would have rendered Christianity, not a system of progression, but of declension; not as the light that shineth more and more unto the perfect day, but as the sun setting at noon. The condition of men under this desertion would have been inferior to that which had been enjoyed under preceding dispensations; for the visible symbol

of God's presence afforded to the Patriarchs and Jews was undoubtedly to be preferred to the total absence of the manifestation of God's presence.

The state of our spiritual nature required a continuance of the Spirit's aid; for though, after the coming of Christ, men had more light, they had not more strength; and if the Spirit was given on the day of Pentecost to help man to Christ, and to sanctify his nature, the same reason required the continuance of the Spirit; for human nature is as helpless and depraved now as it ever was.

The brevity of the Redeemer's sojourn amongst men was an advantage to them, because, on his departure, another was to come and introduce a better dispensation; but, as the Holy Spirit has no successor, his departure would be an indescribable calamity. Moreover, the Saviour prepared his disciples for his departure by apprising them of his purpose, and giving them the promise of a substitute for his personal presence; but when the Holy Spirit came down into our world in the fulness of his light and power, he gave no intimation that his abode with man would be a temporary one; yet undoubtedly he would have forewarned us of his departure had that been his design. Much is said about his coming, and about his wonderful operations; yet not a word is said about his return. But, on the contrary, we have the most explicit promise from lips that cannot lie, that his abode with man was to be perpetuated through all the ages of time. When the Redeemer spoke of the Spirit as coming to be the substitute for his own personal presence, he assured his

disciples with emphasis that his continuance should be for ever: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth."

Nor was the indwelling of the Spirit to be confined to ministers and official persons. On the day of Pentecost the sacred fire fell on all the one hundred and twenty disciples, and the presence of the Spirit filled the hearts of all without distinction—people as well as ministers, women as well as men.

Nor was the Holy Spirit to be confined to men of one nation, but was set forth as the common blessing for all who should receive the gospel by a living faith. The dispensation of the Spirit was not, like the Jewish economy, limited to a particular people, but intended for men of all nations. Coming to us as the purchase of the Redeemer's death, its gift must be available to an extent equal with the efficacy of the atonement itself; and as the atonement is universal in its design and efficacy, so must be the gift which flows from it. On the very day when the Spirit descended he proclaimed himself to be the common gift for mankind. The Apostle Peter, under the plenary inspiration of the Spirit on the day of Pentecost, declared that the promise of the Spirit was coextensive with the offer of the gospel: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the Holy Ghost. For the promise is unto you and to your children; and to all that are afar off, even to as many as the Lord our God shall call." How clear and explicit this declaration.

"To you and your children"—this denotes its succession onwards, from one generation to another, through all time. "To all that are afar off"—this denotes its universality. "Far off"—as to their locality, even to the ends of the earth. "Far off" in ignorance, depravity, and guilt; but none are too far off for him to reach and to save, for his mission is to "all" men, and his purpose is to bring them nigh. "Even to as many as the Lord our God shall call." Now the gospel call has no limitation, and the promise of the Spirit is the same. While confined to no class, it is limited to no clime, and bounded by no age. Thus it is plainly the common privilege of man, through all ages, down to the end of time. And the obvious care which was taken by Christ and his inspired apostles to free this promise from all ambiguity, was graciously intended to prevent the spirit of formality and apostasy from construing the gift of the Holy Ghost into a temporary blessing, belonging only to apostolic times; it was designed by the great Head of the Church that believers through all ages should read in the clearest statements of his own word the exalted privilege which his grace has rendered permanent and universal, and thus reading, be excited to earnestness and prayer for its realization in their own hearts. The universality of the promise is abundantly illustrated by the free and impartial bestowment of his powerful influence. The Spirit fell on Gentiles as well as Jews, without respect of persons; and the facts which are constantly brought into view in the early history of the church prove that to be filled with

the Spirit was an ordinary blessing, a privilege generally enjoyed by the disciples of Christ. Of Stephen it is said, he was full of faith and of the Holy Ghost ; of Barnabas, that he was a good man and full of the Holy Ghost. When the gospel was preached to Cornelius and his Gentile congregation, the Holy Ghost fell on them that heard the word ; at Samaria the disciples were filled with the Holy Spirit ; and, indeed, so common was the enjoyment of this gift, that when Paul found a few disciples at Ephesus, his first inquiry was, " Have ye received the Holy Ghost since ye believed ? "

In referring to believers generally, the same privilege is constantly asserted. Every attentive reader of the Scriptures must have been struck with the frequent use of the ancient similitude of the temple and the inward glory, to represent the enshrinement of the Holy Spirit in the hearts of God's people individually, and in the church collectively. " Ye are God's building," says Paul ; " and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone ; in whom all the building fitly framed together groweth unto a holy temple in the Lord : in whom ye also are builded together for an habitation of God through the Spirit." To urge the necessity of the shrine being holy wherein the Deity dwells he says, " Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy ; for the temple of God is holy, which temple ye are." Again, to urge the duty of glorifying God with

our whole nature, the same expressive phraseology occurs: "What, know ye not that your body is the temple of the Holy Ghost, which is in you, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." Again, to enforce the duty of entire consecration to God he reminds believers of the gracious promise and privilege of an indwelling Deity: "What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people."

This description of the believer's privilege applies to all without distinction or limitation. Nor is the description to be frittered away by supposing the apostle employed a high-wrought Orientalism, or a bold hyperbole. It is one reality symbolizing another of surpassing grandeur and glory. The temple was a reality, and the indwelling radiance was a reality, and so are their antitypes. The believer's body is a reality, the Holy Spirit is a reality, and the indwelling of the former in the latter is as much a reality as the indwelling Shekinah was when it was seen filling the Holy of holies with its splendour. God does, indeed, reveal his presence in the hearts of his people, and renders them as conscious of that presence as they are of their own existence. The assembled Israelites when falling prostrate in profound adoration on the pavement at the sight of Jehovah's glory, on the dedication of the temple, were not more conscious of the visible glory than is the believer of the presence of God when the

Holy Spirit enters his heart ; God is enthroned in his affections, and dwells there as Lord of all.

When God enters the human soul what a hell departs, and what a heaven he brings in ; he fills it with spiritual glory ! He shines forth, dispelling gloomy doubts and fears ; and lifting up the light of his countenance upon the soul, he sheds his love abroad, and imparts a clear evidence of his favour, enabling the believer to cry, *Abba, Father*—the Spirit beareth witness with his spirit that he is a child of God. He shines forth, illuminating the mind with the knowledge of God's will, and the meaning of his word, filling the soul with marvellous light. He shines forth, exciting our affections, imparting heat as well as light, enkindling a fire in our cold hearts, causing them to burn with love to God and benevolence towards man. He shines forth, inspiring a consciousness of his acceptance of our prayers and praises ; and reciprocating communion with our spirits, he causes us to enjoy fellowship with the Father and his Son Jesus Christ. He shines forth, diffusing a benign peace which passeth understanding, and at times lighting up a sacred joy which is unspeakable and full of glory. He shines forth as a purging fire and a quickening flame, purifying our hearts, and causing us to reflect his holy image. As the face of Moses shone with unearthly lustre when he came down from the mount of God, and as Stephen's countenance shone as if it had been the face of an angel, so by fellowship with God we shine in his likeness ; by communion with him we behold as in a glass the glory of the Lord, and are changed into the same image,

from glory to glory, even as by the Spirit of the Lord.

Nor is this all. Believers are expressly *commanded* to be filled with the Spirit; and thus what is set forth in one place as an inestimable privilege, is enjoined in another as an imperative duty. "Be not drunk with wine, wherein is excess, but be filled with the Spirit." If it be our duty to abstain from intemperance, it is equally our duty to be filled with the Spirit, for both are enjoined by the same inspired authority. Here there is a positive precept obligatory upon all. To babes in Christ, young men, and fathers, to believers of every grade and station, the command is given, "Be ye filled with the Spirit." We have other passages of corresponding import, as where the apostle speaks of believers being "filled with the fruits of righteousness;" and of their "being rooted and grounded in love, that they may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, and be filled with all the fulness of God." A duty thus plainly set forth and commanded cannot be neglected without slighting the authority of God, as well as manifesting ingratitude for his unbounded goodness. Shall such a charge be applicable to us? God forbid!

Nor is this all. The absence of the Spirit excludes us from all claim to the Christian character, and all participation in the Christian covenant. "For if any man have not the Spirit of Christ, he is none of his." To be destitute of this Spirit is to be still in the flesh,

that is, to be in a degenerate state. And he that is in the flesh cannot please God. He is sensual, having not the Spirit. He is carnal, and to be carnally-minded is death. It follows, then, that the possession of the Holy Spirit is an essential element of the Christian ; and to possess that Spirit in its fulness is the exalted privilege of the Christian, and the perfection of his character.

The baptism of the Spirit, as both a privilege and a duty, is involved in the ceremony of our baptism by water. For the necessity of water implies our natural uncleanness, and the cleansing power of water implies the sanctifying and renewing power of the Holy Spirit ; and the designation of the latter by the same name as the former—a baptism—connects the symbol with the spiritual privilege, and implies a real baptism of the Spirit—a pouring out of his holy influence in abounding fulness, thoroughly purifying our nature and filling us with the life of God.

If such be the presence and power of the Spirit with the individual christian, the same privilege is guaranteed also to the church in her collective capacity, and in her various assemblies for worship. That God who has implanted the social principle in our nature, has ever encouraged its exercise in the duties of religion. It was to the assembled multitude, as well as to individual patriarchs and saints, that the ancient glory was manifested ; it was to the assembled church on the day of Pentecost that the Holy Spirit was given, and still the promise remains : “ In all places where my name is recorded I will come unto thee and I will bless thee.”

When Jehovah, in ancient prophecy, foretold the gift of the Holy Spirit, as the Spirit of judgment and the Spirit of burning, he further said, "And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and a smoke by day, and the shining of a flaming fire by night; for upon all the glory there shall be a defence." That is to say, family worship and public worship shall be crowned with the manifestations of his glorious presence. The power of his Spirit shall aid our devotions, give signs of his acceptance of our worship, invigorate our graces, impart a saving energy to his word, shed a gracious influence on our ordinances, and render them times of refreshing from the presence of the Lord.

Thus promises, facts, solemn admonitions, and requirements all combine to show that the presence of the Spirit in his power and fulness is both a solemn duty and an exalted privilege. We want the church to see this, and to be deeply impressed with its importance and blessedness. It is a duty inculcated and enforced; it is a privilege purchased, a privilege promised, and a privilege demonstrated by its actual fulfilment in myriads of instances.

The outpouring of the Spirit, therefore, on the day of Pentecost, was not a brilliant display of light, love, and power, to convince the church what God could do, but a manifestation of what he would do for a praying and faithful people. The events of that day, and even of that age, did not exhaust, but exemplified the gracious promises of God. The same fulness abides now in God, with equal willingness to pour it forth; the

same promises, so oft repeated by Christ to the apostles and first Christians, are our inheritance. They are as fresh as when they were first uttered, as faithful as when they were first given; waiting the prayers and the faith of God's people for their bestowment, to enlighten, renovate, and save. This is the true excellence and glory of the Christian economy. We have not indeed the external splendour of the Jewish ritual. The beaten gold of the sanctuary wrought by Bazaleel's art, the embroidered vestments, the redolent incense, the descending fire, the radiant cloud, and other visible symbols which distinguished the temple service, are gone; but we have the true spiritual splendour which those symbols represented. If the types have disappeared, the genuine spiritual antitypes have come in their stead. The shadow is gone, but the substance has arrived. The figure has given place to the truth. The Spirit of purity and love is the fine gold of the sanctuary, an adornment infinitely more precious than that which overspread the Holy of holies. The Spirit is the sacred unction which God pours upon his people, the odoriferous anointing which makes all their garments smell of myrrh, and aloes, and cassia, yielding a perfume fragrant to God, refreshing and salubrious to man. The Spirit itself is the luminous pillar which leads his people into all truth: the Spirit is the Urim and Thummim, the sacred oracle that gives responses from heaven and reveals the will of God to the docile and inquiring mind. The Holy Ghost is the true spiritual glory that fills the sanctuary with his presence—the Shekinah that dwells in the hearts of God's people,

rendering their bodies temples of the Holy Ghost. And every other good set forth in ancient type and symbol is now comprised in the completion of the Christian dispensation by the gift that crowns all others—the gift of the Holy Spirit.

Here a question may be proposed respecting the continuance of the *miraculous* gifts of the Holy Spirit. Seeing it is evident that his presence is promised for all ages, are we warranted in expecting the continuance of those miraculous powers which he so abundantly imparted to the disciples on the day of Pentecost, and in the primitive age of the church? We think not, for there is a wide distinction between the miraculous gifts of the Spirit and the renovating, sanctifying power of the Spirit. When the apostle Paul enumerates the saving graces of the Spirit he does not include amongst them any miraculous gifts; and when the Christian character is portrayed, the possession of miraculous gifts does not enter into that description; hence it is evident that the latter are not essential either to salvation or to complete and perfect the Christian character. On the same ground, when the awful scene of judgment is portrayed in Scripture, men are never set forth as being condemned because they possess not miraculous gifts; but all those shall be banished from God's presence, and consigned to everlasting punishment, who shall then be destitute of the graces of the Holy Spirit. It appears, too, from the teaching of the sacred oracles, that men may possess the gift of miraculous powers and yet be destitute of regenerating grace: as in the case of Balaam, who

prophesied of the Saviour's coming; and Caiaphas, who, by a sudden illapse of the Spirit, spoke of the necessity and efficacy of the Redeemer's death, while he wickedly joined in his condemnation; and our Lord speaks of many who in the day of judgment shall plead that they have prophesied in the name of Christ, and in his name cast out devils and done many mighty works, but they shall hear the dreadful sentence, "Depart from me, ye workers of iniquity." It is on this account the apostle Paul places miraculous powers in striking contrast with the graces of the Holy Spirit, and speaks of the most splendid gifts as no better than "sounding brass, or a tinkling cymbal," compared with that supreme love to God and fervent benevolence to man which the Holy Spirit inspires in the believer's heart. If miraculous gifts had been necessary, the possession of them would have been enjoined as a duty; but they are never made imperative; and if the gifts had been universal and perpetual they would have been promised to all; but they are nowhere made the subject of general promise, nor held out as a universal privilege. In contrast with this, however, to possess the graces of the Spirit is always set forth as the duty of all, because the promises hold out this as the privilege of all; and without this possession we can neither belong to Christ in the present world, nor enter his kingdom in the world to come.

The miraculous gifts of the Spirit were, indeed, confined to the early ages of Christianity, nor have we evidence that even then they were conferred on all believers. They were given as evidences to demonstrate

the truth of Christianity, and were necessary when that truth required a miraculous authentication, and when without miraculous powers men could not be qualified for the great work to which they were called. But they are not necessary now, because the evidence of Christianity has been rendered complete, and because agency can now be provided without miracle. Yet we would not limit the Holy One of Israel by supposing that the Spirit may not now, occasionally, employ supernatural means to carry out his purposes; and if ever a state of things should arrive in which miraculous agency should be required, on an extended scale, to authenticate his truth, or fulfil his designs, he will doubtless again display his great power in signs and wonders as of old. All we contend for is, that the fulness of the Spirit may be given without the concurrence of miraculous gifts: and that, though we have no warrant to expect the latter as a criterion, either of the Christian character or the Spirit's presence, we have abundant evidence that it is both the privilege and the duty of all Christians and of all churches to be filled with the Spirit; for he, through whose precious death and prevalent intercession the Spirit was given, hath said, "He shall abide with you for ever."

CHAPTER IV.

THE SPIRIT'S FULNESS NEEDED FOR THE
MILLENNIAL GLORY.

"As truly as I live, all the earth shall be filled with the glory of the Lord."—NUMBERS xiv. 21.

God himself has declared that he would have all men to be saved, and come unto the knowledge of the truth, and every part of the redeeming economy is in harmony with this benevolent intention. As early as the call of Abraham, God's great purpose to extend, ultimately, the blessings of the covenant to all nations, was made prominent in the fulness of that evangelical promise, "In thee shall all the families of the earth be blessed." When the Mosaic economy had been inaugurated in the wilderness, Jehovah confirmed the ancient revelation of his purpose with the solemnity of an oath; and, because he could swear by no greater, he swore by himself, saying, "As truly as I live, the whole earth shall be filled with the glory of the Lord."—Numbers xiv. 20. To a Jew this language was pregnant with meaning, for "the glory of the Lord" was a phrase derived from the well-known symbol of his presence, at that moment visible to Moses and the congregation of Israel. Indeed that supernatural brightness gave a glowing tint to the language of the sacred writings, and was expressive of the fullest manifestation of God to man; therefore, a declaration from

God, assuring men that his glory "should fill the whole earth," implied nothing less than the enlightenment of all nations by the revelation of his truth, and the universal display of his presence amongst mankind. When David, in a prophetic anthem, anticipates the fulfilment of these predictions, he advert們 to both the Abrahamic promise of blessings for all nations, and the filling of the earth with God's glory, quoting the words of both predictions, as expressing the same blessed consummation. In allusion to the ancient promise to the patriarch of blessings from the Messiah extending to all nations, the Psalmist exultingly says, "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." Then, in allusion to the oath which God had made to Moses, he exclaims, "And blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and amen." When other prophets advert to this event, the glory of the Shekinah affords them the most apt and expressive image of its blessedness. Hence in Ezekiel God declares, "I will set my glory among the heathen." In Isaiah he says, "It shall come to pass, that I will gather all nations and tongues; and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard of my fame, neither have seen my glory; and they shall declare my glory among the Gentiles." Again

the prophet Isaiah says, "And the glory of the Lord shall be revealed, and all flesh shall see it together." —Isaiah lxvi. 18, 19, 20; xl. 5. Such phraseology, like a golden vein interlacing the mine of prophecy, clearly indicates an era elsewhere described as the period when "The knowledge of the glory of the Lord shall fill the earth, as the waters cover the sea;" when "all the ends of the earth shall see his salvation;" when Christ "shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession;" when "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

The lowest view that can be consistently taken of these and numerous other prophetic declarations is, that the gospel shall shed its lustre on every part of our world; that every existing system of delusion shall be destroyed, that the principles of truth and holiness shall universally prevail, and mankind in general, both Jews and Gentiles, shall be the saved of the Lord.

Whilst such is the comprehensive purpose of God, as revealed in the Old Testament, how perfectly adjusted the ample provision, and the Divine arrangement of means and agency, presented in the New Testament! We behold the Saviour dying for all; we have a commission of mercy given for all; we find the Spirit promised to all; we perceive invitations and offers of salvation addressed to all; and we see the Holy Spirit at once qualifying his agents for their great enterprise, and suddenly breaking down the barriers of strange languages and dialects, so that the glad tidings of mercy

might freely and rapidly circulate amongst the nations of the earth. Did ever prophecy and fact, provision and promise, more perfectly combine to indicate the benevolent purpose of God, and to mark out the great duty of the Church? The conversion of the world is, then, the revealed will and purpose of God; and the church, baptized with his own Spirit, is the agent by which it is to be accomplished.

A period longer than the whole antediluvian age, and nearly equal to that which intervened from Abraham to the advent of Christ, has elapsed since the church received her charter to go forth and evangelize the world, and since the Holy Spirit came down to fill the earth with his presence and power; but as yet, alas! the work is unaccomplished, the benevolent purpose is unfulfilled. To this day, instead of the knowledge of God covering the earth as the waters cover the sea, whole nations are enveloped in darkness, and sit in the region and shadow of death. Instead of the kingdoms of this world being the kingdoms of Christ, they are yet under the dominion of the great destroyer. Instead of the earth being filled with Jehovah's glory, there is not one solitary province filled with it. Over a part of our redeemed world the prince of darkness holds unmolested empire, and in every other portion of it his direful reign is predominant. The Jews are yet blinded by unbelief, and an immense majority of the Gentile population are either the dupes of some fatal delusion, or the slaves of their guilty passions; either ignorant of God, or denying his being, or alienated from him, seeking death in the error of their ways.

Even where the gospel is proclaimed, the masses of men reject it, and choose death rather than life. The external aspect of the world is, indeed, appalling to every thoughtful, spiritual mind; but could we draw aside the veil that separates eternity from time, and follow the millions of immortal beings who annually pass through the gates of death to their eternal doom, the scene would be enough to make us, were it possible, weep tears of blood. Awful thought! but no less true than awful. The stream of time is rolling on century after century, bearing on its spacious bosom millions on millions of immortal souls, who descend like a mighty cataract into the dark, fathomless, hopeless abyss of eternity. O, had we the prophet's wish, could our head become waters and our eyes fountains of tears, not all the torrents of grief we could pour would be sufficient to bewail the awful and eternal wreck of human beings which has been going on for ages, which while we write is still going on, and must go on with accelerated speed unless prevented by the gospel remedy. In contemplating this deplorable state of mankind, the question forces itself upon us, Why is it so? Is this prolonged condition of sin and misery in accordance with the will of God? Would the God of truth, of spotless holiness and boundless love, have it so? No. The very thought is blasphemy. It supposes him to deny himself and deceive his creatures, to falsify his oath, and repudiate the work of his Son. What, then, is the cause? Is it the inadequacy of the remedy? That cannot be, as both the disease and the remedy are the same now as they were in apostolical times. No case can be more des-

perate than those it has already cured ; no opposition more formidable than that it has long ago encountered and overcome. Where, then, is the cause of the present state of things ? A cause there must be. That cause is in man himself, and the terrible guilt is divided between the hostility of the world and the unfaithfulness of the church. Doubtless, the perverse rejection of the truth by the world, and its audacious resistance to the Holy Spirit, is one cause. But it is not the sole cause ; for wilful and wicked resistance to the truth there has always been, yet that truth has triumphed when the Holy Spirit has applied it with mighty power to the heart, and many of its most obstinate opponents have been amongst its brightest trophies. If the wonderful achievements of the primitive church are ascribed in the word of God to the Holy Spirit, undoubtedly the failures of the church have their chief cause in the lack of spiritual power. The Holy Spirit has been withheld because the church has declined in piety and in prayerful dependence upon God.

Alas, for human nature ! How marked with perversity and backsliding its whole history ! How soon could Israel, who had beheld the glory of the living God descend on Sinai, be found dancing around a golden calf and singing, "These be thy gods, O Israel, which brought thee up out of the land of Egypt" ! How soon could Solomon, who had beheld the glory of Jehovah descend and fill the temple in answer to his prayer, insult Jehovah by erecting altars and burning incense to Ashtaroth, and Moloch, and Chemosh ! How soon could degenerate Ephraim, though forced by sensible

evidence, when he saw the descending fire consume the sacrifice at Elijah's prayer, to exclaim, "The Lord he is the God, the Lord he is the God!" belie his own convictions, and return to the obscene worship of Baal! And how soon, too, did the Christian church, though honoured with visible signs of the Holy Spirit's presence, and impressed by the wonders of the day of Pentecost, depart from the truth, perfidiously betray the solemn interests committed to her, and apostatize from God!

No pages of human history are more heart-rending than those of the Christian church since her decline in spiritual life. Instead of being a bright record of holy and continued triumph and benevolent achievement, it is blurred and blotted by wide-spread apostasies, polluted by revolting crimes, and reddened by cruelties and the blood of souls. At first spirituality fades, then brotherly love declines, and murmurs of discord begin to be heard. Then the fires of holy ardour diminish, morality relaxes, heresies creep in, simple rites put on a veil of mystery, the pomp of ceremony swells, and official status assumes a lordly air. Then effeminacy supervenes, licentious practices are indulged, and, as the religious life decays, a ghostly sovereignty is assumed by the priesthood, and a magic efficacy is ascribed to sacramental forms. At length piety evaporates into an empty name, and the full-blown apostasy presents itself in superstitions debasing as heathen rites, enforced by a tyranny as absolute as Oriental despotism and cruelties more dark and bloody than those of pagan Rome. Even before the apostles left the world the man of sin began to appear; while Roman provinces were

yet reeking with the martyrs' blood, the horns of the beast were growing; and in a few centuries the chaste virgin was mal-transformed into the scarlet whore, flaunting in the robes of luxury, bloated with sensuality, polluted with crimes, foul with blasphemies, and drunk with the blood of saints. No wonder, then, that the Holy Spirit withdrew his power; for how could he act in concert with an apostate church? How could the Shekinah dwell in a pantheon of idols? How could a church in league with the world subdue it to the sway of the Redeemer? As the spirit of the world came in the Spirit of God departed, and dark and deserted ages followed, in which the self-called church was little better than a heathen temple, and the Holy Spirit, grieved and insulted, withdrew to dwell in solitude with the few despised and persecuted ones whom the church cast out, and of whom the world was not worthy.

Periods of partial reviviscence and reformation there have been in various ages, and in every instance the Spirit, when invoked by penitential prayer, has returned, and holy enterprises of aggression on the world have been signalized by Divine power, always in proportion to the fidelity and prayerful efforts of the church. Whenever the Spirit and the bride have unitedly said "Come," the world has awaked at the call, and thousands have drunk of the water of life. Witness the days of Luther and the reformers, of the Puritan fathers, of Wesley and Whitfield, and other devoted men in all evangelical denominations. But how partial and short-lived have been those days of power and triumph, and how feebly does the light of their successors burn at

this day! Does not the present state of Protestant churches everywhere attest this to a most humiliating extent? We have the truth, but how divested of vitalizing and refreshing power! We have the profession of religion, but luke-warmness, and worldliness, and mammon walk in friendship by its side. We have surface without depth, light without heat, and action without corresponding results. We have means of usefulness, but they are comparatively inefficient from want of power from on high. Is not spiritual barrenness the prevailing characteristic of the age, and the want of spiritual success the topic of general complaint? Do we not see many churches favoured with every advantage that earth can give, yet fail because the Spirit is withheld? Do we not see churches which have the splendour of the Crown to adorn, the power of the sceptre, ay, of the sword, to defend, the wealth of a nation to sustain, and the learning of our universities to embellish, and yet they are powerless? While, degraded by desertions and apostasies, frequent among the wealthy, the masses of the population they claim to enlighten and save grow up around them in heathen ignorance and barbarity. Do we not see Dissenting churches, too, wealthy and intelligent in their members, learned and eloquent in their ministry, influential in society, and commanding every external means of usefulness, who make few aggressions upon the world, and gradually decline in spirituality? Have not Methodist churches, also, to whom has been awarded the high characteristic of "Christianity in earnest," had long seasons of drought and declension, and with all their

wonderful appliances at work, do they not find it a perpetual struggle to keep up their numbers and maintain their ground? Was there ever a period when the whole church of Christ had more freedom for action and scope for enterprise than she has now? Was there ever a period when she had greater facilities for bringing truth to bear upon the human mind than at the present day? Besides an amazing increase in the number of evangelical ministers, we have Sabbath schools and day schools giving education to the masses: we have Bible Societies, Tract Societies, and organizations of almost every conceivable variety, to fulfil the purposes of benevolence and religion; and yet spiritual Christianity is making but little progress. Instead of the church conquering the world, there is reason to fear the world is making advances upon the church, while errors the most noxious, and superstitions the most absurd, are gaining ground.

We build sanctuaries, but our empty pews reveal the general distaste for religion. The fact has become patent to all that the outlying masses are alienated from the church, and almost inaccessible to religion; and the constant cry is heard, "How shall we reach the masses?" Meanwhile Popery, infidelity, and Mormonism multiply their disciples, and mock at our feebleness. Yet the source of our weakness, the cause of our failure, is no mystery. The cause is as obvious as the effect, if we will but open our eyes. It is the absence, or the diminished power, of the Holy Spirit, as a punishment for our sins. The promise of his continued presence and energy, like all other promises,

was contingent on the fidelity of the church, but the church has broken her covenant vows, and Jehovah in just retribution hides his face from us. We are like ancient Israel, in the dreary period when the Shekinah withdrew its radiance, and the people fled before their enemies, and when piety and patriotism exclaimed in tears, "Thou hast cast us off, and put us to shame; and goest not forth with our armies. Thou makest us to turn back from the enemy: and they which hate us spoil for themselves. Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us. Thou makest us a byword among the heathen, a shaking of the head among the people. Our confusion is continually before us, and the shame of our face hath covered us, for the voice of him that reproacheth and blasphemeth; by reason of the enemy and the avenger. All this is come upon us. How long, O Lord, wilt thou be angry against the prayer of thy people? Thou feedest them with the bread of tears; and givest them tears to drink in great measure, and our enemies laugh among themselves. Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved. Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth. Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us."

Is there, then, yet hope for our sin-stricken world? Shall the bright visions of prophecy after all be realized? Shall the nations be enlightened, and existing systems of delusion be destroyed? Shall Antichrist

be hurled from his throne? Shall the sons of Abraham, after ages of darkness and unbelief, be converted; and shall the kingdom of our Lord be universal, and the earth be filled with his glory? Yes, most assuredly, the glorious era shall come. Jehovah's word is 'passed, and shall be fulfilled. His solemn oath stands recorded, and it shall be accomplished. Jesus shall yet see of the travail of his soul, and be satisfied. Though the treacherous conduct of the church has delayed this blessedness, it shall yet come to pass. Heaven and earth shall pass away, but one jot or tittle of Jehovah's word shall not fail of its accomplishment.

But by what agency or means shall this event be brought about? Will God terminate the present system of means, and, dispensing with human agency and the Spirit's influence, will he introduce another economy? Are we to expect "some grand eclipsing novelty," as the precursor of Messiah's universal reign? We think not. Awful judgments may, indeed, be mingled with mercy. Famines, wars, pestilences, and great political convulsions may shake the earth, in which the disobedient nations shall be scourged, and apostate churches that will not be reclaimed shall be destroyed; but before or amidst these vengeful visitations, the repentant church shall wake up to new life and activity, the Holy Spirit returning to his temple shall fill it with glory; and the church, thus purged and sanctified, shall resume her neglected commission, and go forth as God's chosen instrument to evangelize and convert the nations.

In the predicted universal extension and triumph

of the Redeemer's kingdom, we constantly see the united agency of the Spirit and the church. After St. John had depicted, in colours of heavenly light, the glory of the millennial period and the beauty of the celestial city, he hears a voice crying, "*Come*;" and the invitataion "*Come*." is given by the Spirit and echoed by the church; and both in unison press the thirsty nations to "come and drink freely of the living waters." When prophets foretell the conversion of the Jews, the event is set forth as the work of the Spirit, which takes the veil away from their minds. When the law of God is again written on the hearts of Israel, it is the Spirit whose finger transcribes the Divine record there, and who dwells with his people. When the prophets speak of the conversion of the world, it is the Spirit in conjunction with the church that effects the glorious work. When the dry bones, that fill the sweeping valley of death, wake up into new life, it is by the breath of the Holy Spirit evoked at the voice of prayer. "Glorious things are spoken of thee, O city of God," and prophecies, pregnant with spiritual power, have yet to be fulfilled in the history of our world. The predictions of the Spirit's fulness were only in part fulfilled on the day, of Pentecost. The prophecy of Joel says, "I will pour out of my spirit ON ALL FLESH;" but on that day, and since then, it has been poured out only on part of mankind. Nearly one half the world was then, and for more than 1000 years later, undiscovered and unknown. It is all discovered now, mapped out and rendered accessible; and now the gospel message may be carried to the

uttermost parts of the earth ; and the Spirit be poured out upon all flesh. Therefore the comprehensive term, "*all flesh*," is a portion of the prophecy which remains yet to be fulfilled ; but the instalment given is a pledge of the fulness promised. Pentecost was not the time for harvest, but for "the first-fruits :" the harvest was to follow ; and the first-fruits of the Spirit then given were an earnest of the great harvest which has yet to be reaped in our world.

If, then, the church has failed in her mission through the absence of the Spirit, or in consequence of his diminished influence ; and if it be a truth that the Spirit is ready to return to the church, and replenish her with all his life and power, the important inquiry arises, "How are we to obtain his return ?" The answer is given by God himself, "Return unto me, and I will return unto you, O house of Israel."

1. *There must be a renunciation of all undue dependence on men and means.* There is a constant tendency to depend on anything rather than on God. This sin has been prevalent in almost all ages, and at the present day it grieves the Holy Spirit, and exerts a blighting influence on our churches. Not only is there a feverish anxiety for display in splendid structures, formal rituals, pealing organs, and that pompous show of worldly respectability which is always more likely to repel the poor than to attract the rich, but there is an idolatrous dependence even upon well-appointed and necessary means. Perhaps there is no church but is, in some respects, chargeable with the guilt of substituting secular influence for spiritual

power, and dependence on man for dependence on the arm of the Holy One. Failure and disappointment must ensue from such conduct. There is idolatry in it, and there is a curse in it. "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." We may erect spacious chapels, we may increase in worldly influence, we may earnestly defend the truth, we may lay down our plans with sagacity, we may call for an educated and talented ministry, but without the Holy Spirit we shall decline amidst all our advantages. Even the truth itself, uttered in "words that burn and thoughts that breathe," is not sufficient unless clothed with power from on high. Ministers "may dart the coruscations of genius, and roll the thunders of eloquence, may enforce the precepts of morality, and descant in the most captivating strains on the wonders of the cross;" but without the Spirit no signs will follow, no rocky hearts will be broken down into genuine penitential sorrow, no souls will be won to Christ. Men might as well halloo to the winds, or call for a vital response from the mouldering skeletons of a charnel-house, as preach to dead souls without the influence of the Spirit of life and power. Nothing but the vital breath of the Holy Ghost can change the dry bones which fill the wide valley of death into an army of living men.

How often have we heard and read the confident declaration, "Educate the people, and give them Bibles, and diffuse among them sound information, and you have no need to fear either Popery or infidelity; the

people have too much good sense to be led away either by one or the other!" Vain assertion. All history contradicts it. In all such assertions men speak as if they were strangers to their Bibles and the history of their own species; they overlook entirely the depravity of the human heart, and forget that the characteristic of man is to love darkness rather than light, because his deeds are evil. When men had the clear light of the Redeemer's ministry they resisted it; when they saw his splendid miracles, when they beheld the blind see, the lame walk, and the dead arise at his bidding, they would not be convinced; but found a pretext for their unbelief by ascribing his miracles to a diabolical agency. And, in the present day, despite of education and the diffusion of Bibles and religious tracts, Popery and infidelity have fearfully increased. Indeed, as if to confront and shame the folly of depending on the diffusion of mere knowledge, we see many men of genius and high mental culture advocating Pantheistic infidelity, and embracing the absurdities of Popery, even in our own land; while Mormonism, that monstrous abortion of reason, flourishes amid the light of the nineteenth century. There is a lesson in these facts which the church should ponder. It is evident as if the monition were written in the heavens with a sunbeam, that truth alone is not sufficient to displace error, when that error is grafted on the depravity of the human heart; and it is equally evident that the Church has yielded an undue confidence in means and instrumentalities instead of relying solely and prayerfully on the promised power of the Holy Spirit. Let means be employed—nay, let

them be vastly increased ; let education be still more widely extended, let knowledge be diffused, let Bibles and tracts be circulated, let faithful, talented, and laborious ministers be multiplied, and every conceivable instrumentality be employed, and employed with all possible vigour ; but let them not displace our dependence on the Holy Spirit, let them not lessen the sense of our own responsibility to seek his influence as essential to success in every conflict with moral ignorance and sin. It is the Spirit that gives the keen edge and heavenly temper to our sword, and nerves the arm with strength to wield it with success. With his presence we have might and victory, in his absence we have weakness and defeat. Samson, with his locks shorn and his covenant broken, was weak like another man, for the Lord had departed from him ; but when the Spirit came upon him, he could carry away the gates of Gaza, or grasp the massive pillars of the heathen temple and rock them to their fall. Herein our great strength lieth ; herein is our power by which to force the strongholds of Satan, and bring down every Babel fabric of superstition, ignorance, and sin. Let past failures and present weakness humble us in the dust, strip us of our vain boasting and human dependence, and work into our souls the great practical truth, that it is not by might nor by power, but, "by my Spirit, saith the Lord."*

2. *There must be a return to prayer.* The spiritual good we want is not, like learning or wealth, a thing

* A few thoughts from the author's Discourse on the Holy Spirit are interwoven here.

to be acquired. It is a blessing to be *given*, and God alone is the giver. The residue of the Spirit is with the Father of light, from whom cometh every good gift and every perfect gift; and it is an essential part in the economy of God that the creature should both feel and acknowledge his dependence on him. Hence the duty and the privilege of prayer. All the promises we have quoted on this subject are so many invitations to prayer, and so many assurances of our success. The Spirit was given on the day of Pentecost in answer to prayer; and the gift to us is now suspended on our prayer. The disciples were men of like passions with ourselves. They had no advantage over us in pleading with God. They were weak and unworthy as ourselves. Among them was one who had denied his Lord, another who had betrayed strange disbelief in his resurrection, the rest had forsaken him in danger, and even after they had received their commission to convert the world, still blindly hankered after a temporal kingdom,—and yet they prevailed by prayer. The same promise descends to us in all its fulness. He who commanded them to wait, tells us to wait also for its fulfilment. He who says, "Ask," connects the promise, "It shall be given." He whose faithful word was accomplished on the day of Pentecost, appeals to our own consciousness of parental sympathy, affection, and tenderness, as an expressive, though imperfect, type of God's merciful disposition to hear our prayers for the gift of his Holy Spirit. If the instincts of even our degenerate nature cannot refuse the cry of want from our own offspring, how much more incapable the God of infinite

compassion and love to refuse the cry of his children, when they implore a blessing procured by his Son's death, and promised in his own word !

3. *Prayer must be accompanied with the penitent confession of past unfaithfulness.* Every instance of genuine return to God, whether by individuals or churches, has been marked by abasement and a contrite acknowledgment of sin : "A voice was heard upon the high places, weeping and supplications of the children of Israel ; for they have perverted their way, and they have forgotten the Lord their God. Return, ye backsliding children, and I will heal your backslidings ! Behold, we come unto thee ; for thou art the Lord our God." There is abundant cause for weeping, as well as supplication. We have grievously sinned against God. Our pride, our vain-glory, our mammon worship, our conformity to the world, our lukewarmness, our unbelief, our neglect of duty and apathetic indifference to the claims of perishing souls, have vexed the Holy Spirit, delayed the fulfilment of God's purposes, and thereby dishonoured his cause and hindered the salvation of myriads of our fellow-men. The church, in her collective capacity, is in a high degree responsible for the present condition of the world, and but few are not chargeable with a neglect that may have allowed some to perish eternally. The blood of souls is found in the skirts of our garments. Should not these things rend our hearts and pierce us through with many sorrows ? Let us, then, not attempt to conceal or extenuate our sins, but humble ourselves deeply ; charge ourselves with

all the guilt that lies against us, and frankly and fully confess it before God, that he may have mercy upon us. "He that covereth his sin shall not prosper: but whoso confesseth and forsaketh it shall have mercy." Yes, forsaking is as necessary as confession. Every evil must be put away, every idol cast down from its place, and there must be a genuine return to simple, earnest, loving, spiritual Christianity. In this spirit, ministers and people must bow before the Holy One, rending our hearts, and not our garments, deprecating that awful wrath which our sins have deserved, and seeking that pardon which his mercy has promised.

4. *Our supplications for the Holy Spirit must be earnest as well as penitent.* The gift we seek is a great one—the greatest which God has to give, so great that it comprehends in itself all other blessings. Its bestowment or non-bestowment is an event of infinite importance, not only to ourselves, but to myriads. If this gift were imparted to the church generally it would fill her with light, and clothe her with power; it would accelerate the day of millennial blessedness, the filling of the earth with Jehovah's glory; but so long as this gift is delayed the regeneration of the world is postponed, and thereby the salvation of millions is hindered. Eternity alone will reveal the sublime and awful issues that are suspended on the bestowment of this gift. But no feeble desires, no languid indifference, will bring it down. There must be an earnestness proportioned to the magnitude and majesty of the gift. The soul must be filled with its importance, and, with all the might and fervour of

our nature, plead for its bestowment. Its attainment must be more to us than wealth, or honour, or life itself. The desire for it must absorb every other desire, and cause every earthly possession to be vanity as compared to it. It must excite an anxiety that can find no relief or abatement but in the possession of the infinite good itself. Groanings which cannot be uttered indicate the feeling, and desires that rest not without the blessing denote the earnestness, we must cherish. As the dying Israelites panted for the living stream in the desert, and as the anguish-stricken mother yearns for the life of her expiring child, so must our souls thirst for the Spirit, and agonize with God for its promised fulness.

5. *Our prayers must be offered in faith as well as in penitence and earnestness.* God requires our faith because he means what he says. There is no hyperbole, no exaggeration in his promises. They never exceed his ability, or his willingness, or his intention to bestow. The greatness of the promise may excite our amazement; but it must have our confidence, for he who hath spoken it will make it good. How often do we quote the passage, "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him;" but do we fully enter into its important meaning? Do we fully appreciate the great and fundamental truth, that God has made the fulfilment of his promises conditional on our personal reliance on his word? It is to be feared we often allow this truth to be loosely held and dimly seen; it

is obscured by floating mists and dark projecting shadows. But we should look at it with open face, surrender ourselves to it without the least mental reservation, and act upon it as a great practical principle. He cannot deny himself. Here then is God's promise and his oath. He says he will give us his Holy Spirit. Do we believe him? If not, we make him a liar, and add indignity and insult to the sins we have already committed. This solemn truth must enter deep into our souls. It is as much our duty to believe his promise as to obey his commands, and indeed faith is itself an essential part of our obedience. Do we then regard Jehovah as a being of infinite goodness, almighty power, and unchanging truth? If we do, let us act consistently; and neither frittering away the meaning of his promise nor doubting its fidelity, let us, without the least hesitation or reserve, take God at his word, and according to our faith so shall it be done unto us.

6. *Our prayers for the Spirit must embrace others as well as ourselves.*—While we implore, with weeping, supplication, and faith, the fulness of the Holy Spirit for ourselves, we must intercede for our families, for the members of our own church, for Christians of all denominations, and for the ungodly world. It is the urgent need of the age; that need is universal, and the promise is as comprehensive as the need. The promise of the Spirit is declared to be for our children as well as for ourselves, and for "all that are afar off." The Spirit promised is to be "poured out upon all flesh;" and if all flesh shall see the glory of God, all

flesh must first be visited by the power of the Spirit of God; and before either can take place, the church must wrestle and agonize with God in mighty prayer. Therefore while we seek the Spirit's fulness for ourselves, let us seek it for others also; for the whole church as a life and a power, and for the whole world, to convince men of sin, of righteousness, and of judgment, and to render the word the power of God unto salvation.

7. *Prayer for the gift of the Holy Spirit must be presented unitedly by Christian churches, as well as by individuals.*—We have sinned against God in our associated capacity, and the Holy Spirit has withdrawn his power from our assemblies, as well as from our hearts; and in our associated capacity as churches, we should meet for humility, confession, and prayer, that God may return to his temple. Moreover, our Lord has enjoined the duty of social prayer, and the manner in which it is placed before us invests it with immense importance. Let us attend to his words: “Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven. For where two or three are gathered together in my name there am I in the midst of them.” The number *two* is mentioned, we conceive, to indicate that the blessing shall not be withheld from the lowest number in which associated prayer can be presented. Thus the Redeemer recognizes and honours the social principle, and connects with social prayer the richest promise

contained in the covenant of grace. Much, indeed, is promised in answer to the prayer of the individual Christian, but much more to Christians in their united and social capacity. We do not remember any promise so comprehensive as this. It is a blank draft on the resources of Almighty God, signed and put into our hands, and we are left to fill it up with our largest wishes and desires. Nor must we forget that it was to the assembled church that the promise was fulfilled on the day of Pentecost. We have the same promise in its unexhausted, undiminished import still waiting for fulfilment, and waiting only for the same union of hearts, the same earnestness of soul, and the same faith in Jehovah's unchanging fidelity and love. As it was first given in its fulness in answer to the united prayers of the church, it is probable the next glorious and general baptism will descend upon believers in the same united capacity, and when engaged in the same act. Alas! for those who despise the prayer-meeting! They despise God's own ordinance, and that ordinance too, which, of all others, he has most signally honoured, and which he will one day honour again by descending in his plenitude and power. Evangelical denominations differ in various points of theology; but they agree in the existence, personality, and Godhead of the Holy Spirit, and in the necessity of his influence for the efficiency of the church and the conversion of the world. Why, then, can we not put a truce to our trivial controversies, and unite our hearts and voices in prayer for that common blessing,

so needful to refresh our faded churches, and to fertilize the thirsty desert of our world—the promised descent of the Holy Spirit !

8. *There should be persevering importunity in prayer.* Protracted prayer, though not necessary to dispose God to impart the blessing, may be needful to prepare us to receive it, and to prize it when given. It may be needful to test our faith, our patience, and fidelity. Therefore if it tarry, wait for it. Our Lord commanded his disciples to wait for the Spirit, but did not tell them how long to wait; yet they waited till it came. So must we wait. Our sins have been protracted and our provocations grievous. Long, long has the Spirit been resisted, and we ought not to murmur if the church has yet to wait for the Spirit's return. Indeed, the heart that would grow sullen and weary by waiting in prayer for so precious a gift would not value it if instantly bestowed, nor be very careful in retaining it. Let us wrestle mightily with God, and plead and plead again, and never cease to urge our plea. Nor shall we lose our suit, for while in the act of pressing for it with importunity, our souls will be gathering strength and rising in spiritual attainments; and the fulness of the Holy Spirit when given, will be such a glorious reward as will render our existence here a happy prelude to heaven itself.

What a transcendent blessing would be another Pentecostal effusion of the Spirit, and what a gracious change would then be presented in the character of the Christian church! Penetrated by the powerful voice of Jehovah, and filled with the light of his pre-

sence, the captive daughter of Zion would hear him say, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Roused from the slumber of ages, she would become instinct with life and energy. Freed from the bewildering mists of prejudice and error, which now obscure her vision, she would clearly see her great duties and obligations. Severed from the world in her affections and habits, she would become intensely spiritual. Cleansed from the stains which now defile her garments, she would put on her bridal robes of purity and holiness. Quick in the apprehension of Jehovah's will, she would indignantly spurn whatever might offend him. Attracted by the moral glories of his character, she would be ambitious only to shine in his likeness and rejoice in his favour. Absorbed in the great work of extending the knowledge of his name, she would consecrate her learning, her wealth, her influence, and her all to the consummation of his kingdom. Intelligence would beam in her eye, truth flow from her lips, the milk of human kindness fill her bosom, the active fires of Divine love burn intensely in her heart, and her hand, ever open, active, and bountiful, would dispense the blessings of a full and free salvation throughout the world. How fragrant the incense of her prayers, how joyous and acceptable the voice of her praise, how sublime her morality, how potent her influence, and how rapid her triumphs! Men would see in her a bright exemplification of the reality, the Divinity, and excellence of the Christian religion. Filled with light, and clothed with power, darkness would flee before

her, obstacles melt away, and her enemies be subdued under her. Led on by the Captain of her salvation, her career, if faithful, would be one of continued triumph—from conquering and to conquer—one victory being only the precursor of another, until the last foe should be driven from the field, the last bulwark of Satan be thrown down, and Immanuel reign as the sovereign of a regenerated world, when exultant voices from heaven, loud as the sound of many waters, and as the voice of mighty thunderings, shall proclaim, Alleluia; for the Lord God omnipotent reigneth; and “The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever.” Thrice welcome the happy day, the blessed consummation, the hope of the church, the reward of her toils, and the object of the Redeemer’s travail! When the bloated and gory monster Paganism shall no more usurp the homage of Jehovah, nor his savage and sanguinary rites pollute the human character; when the crescent of Mahomet shall wane and disappear for ever from the moral hemisphere, and the fertile regions now blighted by his malignant influence be won back to the dominion of the Son of God; when Antichrist shall be hurled from his throne, and Babylon the great shall fall to rise no more; when Atheism and infidelity, convicted and confounded by the light that streams upon them, shall flee abashed from the habitations of men; when the weary Jew, no more an alien or an exile, shall tear the vail from his heart, and believing in Christ as the true Messiah shall re-enter the covenant

of God, and the hills and valleys of the promised land shall echo with his rejoicing anthems to the Son of David ; when the clarion of war shall no more be heard, nor the prancing steed erect his mane at the sound of battle, nor the earth drink in the blood of the slain, but the jarring nations shall beat their swords into ploughshares and their spears into pruning-hooks, and men shall learn war no more, but be united in peaceful and happy brotherhood ; when universal education shall awaken the world of intellect and thought ; when relief from excessive toil shall afford facilities for mental cultivation, and Christianity with her benign and transforming influence shall develope the highest type of humanity ; when the Shaster of the Indian, the Zendavesta of the Persian, the dogmas of Confucius, the Koran of Mahomet, the legends of the Talmud, the wild mythology of the savage, and the infidel philosophy of the sage shall pass away, and the Bible take their place. The Bible, translated into every tongue, and universally read and revered by mankind as the book of God, shall be their fountain of wisdom, their standard of truth, their code of morals, their charter of privileges, and their guide to a blissful immortality, while its glorious Author is loved and obeyed by a regenerated and happy world.

Then shall glory dwell in our land ; the presence of the Deity be everywhere felt, his favour everywhere enjoyed, and his image everywhere reflected. Truth shall spring out of the earth, righteousness be rained down from heaven, and the land shall yield her increase. Fruits of holiness, fairer than those which

bloomed in Eden, shall adorn and beautify the world. The trail of the serpent shall disappear. The wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon ; they shall see the glory of the Lord, and the excellency of our God. The people shall praise him, the nations be glad and sing for joy, because Jehovah doth govern the earth. God, even our own God, shall bless us ; God shall bless us, and all the ends of the earth shall fear him. For one thousand years, either literally or in the extended sense of a year for a day, shall this glory fill the earth.

When we look around on the present aspect of the world, dark and sinful though it be, streaks of light appear as if the dawn of a better day were breaking through the gloom. It seems, indeed, as if all things were now waiting for the church to pour forth one simultaneous, believing, and importunate cry to Heaven for the descent of the Holy Spirit, to bring about the glory of the Messiah's universal reign. Modern discoveries in natural science, and researches in ethnology, have advanced the evidence of Christianity to that culminating point in which the shadows of uncertainty disappear, and infidelity is put to shame as a childish credulity. Institutions for public usefulness have multiplied until facilities for action are become graduated to every scale of ability, and adapted to every form of labour for the good of mankind, both at home and

abroad. Education is spreading with a rapidity that promises to render sacred literature accessible to all ranks in all nations. Geographical enterprise has explored the earth's surface, and brought to light new and unheard-of populations with an accurate knowledge of their condition. Commerce, navigation, and improved modes of transit and travel have given us easy access to the remotest nations. The British dominions encircle the globe. Providence has placed heathen empires under her sway, and diffused her language, her literature, and her influence over the world. The Book of God is translated and circulated in the principal tongues spoken by mankind, and institutions exist for giving it to every family of man. The vast empire of China, long closed against the truth, is now open for missionary enterprise, and one million copies of the New Testament are circulating there. Heathenism is melting away. Popery is trembling in decrepitude and fear, and the enslaved nations are beginning to hold her in abhorrence. The Mahomedan empire is ready to crumble into ruin from its inherent feebleness. The Jews are sighing for their native land, and benevolence is aiding their return. These are encouraging omens peculiar to the age we live in, and show that amid the various activities of evil, nothing is wanted but the return of the Holy Spirit to render the Gospel universally triumphant, and to fill the earth with glory. Oh that the church may be wise to see the signs of the times, to hearken to the loud calls of Providence, and magnanimously address herself to the great work so clearly placed before her!

Arise, O God, and plead thine own cause ! O thou who art the King of kings and the Lord of lords, and whose vesture is dipped in blood. Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness ; and let thy right hand teach thee terrible things, and thy presence and thy salvation fill the earth, which thou hast redeemed with thy most precious blood. Amen.

PART V.

THE SHEKINAH IN THE FUTURE STATE.

CHAPTER I.

GOD'S PRESENCE MANIFESTED TO GLORIFIED SPIRITS IN HEAVEN.

"In thy presence is fulness of joy."—PSALM xvi. 11.

THE manifestation of God to man which was begun in Paradise, is to be continued through eternity. Though the body is doomed to die, the soul shall live for ever. Death can neither extinguish its vitality, nor suspend its consciousness, nor sever its union with God. Distinct from matter, it can subsist apart from it; immortal in its nature, it shall survive all the changes of time; and united to God on earth, it shall enjoy that union without interruption as well as without end.

Theories opposed to this doctrine have, indeed, been propounded, either to obviate some supposed theological difficulty, or to harmonize with some philosophic opinions. It has been maintained by some that the soul of man ceases to exist at the death of the body, and that there is an actual hiatus in man's being from the moment of death to the period of the resurrection. Others, while admitting the continued existence of the soul, divest it of all consciousness, and suppose it to

pass into a state of torpor, until awaked on the morning of the resurrection.

Both these speculations are repugnant to the teachings of inspiration. The first is a notion identical with that of Dr. Priestly, and is based upon his materialism. Minds equally powerful, however, and by a course of reasoning far more conclusive, have argued on purely metaphysical grounds the absolute immateriality of the soul, and its consequent exemption from all known causes of decay; and when to these reasons are added the arguments derivable from the moral government of God, we have an amount of evidence which vastly preponderates in favour of the uninterrupted existence and immortality of the soul. But we rest not here: the voice of revelation is so distinct in its enunciations on this subject, as not to leave the shadow of a doubt on any mind that reverently bows to its authority.

In the Scriptural account of the creation of man, we see two distinct substances,* the body and the soul—each brought into being by a distinct act, and each derived from a distinct source—the former from the earth, the latter from God himself, and formed in his own image and likeness. In the dissolution of man, we see these two distinct substances separated one from the other, and each consigned to a widely different destiny, the body to the earth from which it was taken, and the soul to a continued existence in the spiritual

* In applying the word *substance* to two natures so widely different in their properties and attributes, we do so in conformity to its use by other writers, as well as from the poverty of language to express our ideas of spiritual things.

world; for, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it."—Ecclesiastes xii. 7. Our Lord himself, the creator of man, recognizes these two parts of our nature, not only as distinct from each other, but as widely contrasted in their properties and in their capability of subsistence. "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both body and soul in hell."—Matt. x. 28. Here it is evidently taught, such is the vitality of the soul, that no power can annihilate it but the omnipotence of that Being who brought it into existence; and therefore, to deny its immortality is to contradict the plainest testimony of God himself.

Equally opposed to the authority of Holy Scripture is the theory which teaches that, at death, the soul passes into a state of unconsciousness until the resurrection; for the testimony which declares the soul's continuance in being, declares as plainly its uninterrupted consciousness, its powers of thought and emotion, the general exercise of its faculties, and its susceptibilities of happiness or misery. Our Lord, when confuting the materialists of his day, who cavilled at his doctrine, asserted the actual conscious existence of the Jewish patriarchs, though at that time the latest of them had been dead nearly two thousand years, declaring that Jehovah, who proclaimed himself to Moses as the God of Abraham, the God of Isaac, and the God of Jacob, was not the God of the dead but of the living. The fact that he continued to be their God, though their bodies ages before had mouldered into dust, implied

not only their continued existence, but an existence in which they were still conscious of Jehovah's relation to them as their God.

Numerous passages of Scripture which refer to the soul's departure from the body, describe the soul as both retaining its consciousness, and as entering at once, without any suspension of its faculties, upon a state of happiness or woe. When the Saviour was about to expire as our atoning victim, he said to the thief, who was dying by his side, as a penitent malefactor, "Verily, to-day shalt thou be with me in paradise." When Lazarus died, angels carried him into Abraham's bosom; and when the rich man died, in hell he lifted up his eyes, being in torments. Now, had the souls of men passed at death into a state of unconsciousness, the condition of Lazarus and of the rich man would have been perfectly alike; but here their state is that of awful contrast, the one of blessedness, the other of torment.

In conformity with these representations, the apostle Paul speaks of death as being preferable to life. But why preferable? Because, as he affirms, to die was gain. Yet to pass into a state of unconsciousness would be to suffer loss—the loss of all the enjoyments and privileges of life. But if the soul on leaving the body retains its consciousness, and enters immediately into the happiness of heaven, then to die would be infinite gain. Now, this is the reason assigned for the apostle's preference: "For to me to live is Christ"—the present enjoyment of Christ—"and to die is gain. But if I live in the flesh, this

is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—Phil. i. 21—23; 2 Cor. v. 6—8.

While these passages decide the question as to the continued existence and consciousness of the soul, they also unfold the grand cause of its blessedness—it is in the soul's being with Christ; for almost every text which refers to the soul of the believer after death, speaks of it as being with Christ. The promise to the dying thief was, not only that he should be in paradise, but *with Christ* in Paradise. When the martyr Stephen was expiring beneath the murderous hands of his persecutors, he calmly resigned his spirit into the hands of Christ. The blessedness anticipated by St. Paul consisted in his being with Christ. It was this which constituted the gain, and rendered the condition of the soul better when dismissed from the mortal tabernacle; for to be absent from the body was to be present with the Lord. In the same manner our Lord sums up the eternal happiness of his people, in their being with him in his Father's house: "If any man serve me, let him follow me; and where I am there shall my servant be." "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I

go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Thus these two ideas—the presence and manifestation of God to man—belong to the dispensation of eternity as well as time, and constitute the blessedness of heaven as well as of earth. It is, indeed, the more intense consciousness of God's presence, and his more perfect manifestation, that give to heaven its chief superiority and attraction; for "in his presence there is fulness of joy, and at his right hand there are pleasures for evermore." While, on the other hand, the full and final separation of the soul from God, will constitute the chief misery of the wicked in the eternal world.

The soul was made for God, and can find neither happiness nor satisfaction without him. This is a law of our being, and is as applicable to the future as it is to the present life. Gravitation is not a more universal and imperative law in the physical universe, than is this law of dependence on God in the spiritual world. Hence every dispensation of grace has had for its object the realization of the presence and manifestation of God to man, and the dispensations of eternity have the same grand object as those of time; and heaven itself, as a prepared place, and the advanced state of the soul on entering there, only furnish more suitable conditions for the more perfect union of the soul with its Creator, the more perfect knowledge of his character, and the more intense enjoyment of his favour and love. Let us notice some of the conditions which render heaven an advanced dispensation for the

realization of the presence and manifestation of God to the human soul.

1. In heaven there will be perfect freedom from all the evils, sufferings, and dangers of the present state of being. Ever since man fell from God he has been subject to the evils and sorrows of a fallen state; and though religion greatly mitigates the sufferings of humanity, and supports us under them, yet its highest attainments cannot remove them. The great Author of our salvation has assured us that "in the world we shall have tribulation," and daily experience verifies the assertion. Beautiful as is our earth, and bountiful as is the providence which crowns our life, yet there is more of reality than of poetry in the representation of the present world as "a vale of tears;" for our joys are mingled with bitter sorrows, and one part of our employment is to weep. We weep over our own sins, and over the sins of others; we weep over the sins of the church and the rebellion and danger of a wicked world; and no one's soul is right with God, who does not mingle sorrows with his joys. The curse of sin has blighted our world, changed the paradise into a wilderness of snares, conflicts, and dangers. The world, the flesh, and the devil are antagonistic to our spiritual welfare, and the Christian life is an athletic struggle—a warfare against active foes, and evil influences, which beset us at every step. We inherit diseases, afflictions, and death. Now pain racks the body, now disappointment wrecks our hopes, and now the monster death severs the closest bonds, and tears from our bosoms the dearest friends.

Though such a state of things may suit a period of discipline and probation, it is not compatible with a state of absolute safety and perfect enjoyment. But in laying down the body we lay down all its diseases, its infirmities, its pains, and all "the ills to which flesh is heir." In leaving a state of probation, we leave its temptations, conflicts, and dangers. In leaving a world of sin, we bid farewell to its fears and uncertainties, its sorrows and calamities. The moment which excludes the wicked from every pleasure, frees the righteous from every woe, and introduces them to a state of unmixed and uninterrupted blessedness. For then, "God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." When St. John was favoured with a view of the glorified in heaven—a multitude which no man could number—the heavenly visitor who stood before him said, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

This state of eternal calm and peace will be most

favourable to a fuller manifestation of God to the soul. The battle-field may develope the courage and valour of the warrior, but the tranquil bower suits the contemplation of the philosopher. The storms of winter may cause to strike deeper the roots of the tree; but the calm sunshine of summer is required to develope its foliage, and ripen its fruit. The struggles and tears of a probationary life may give nerve and athletic vigour to the Christian, but the calm rest which remaineth for the people of God is the state better suited to the contemplation of the Divine perfections, and the deep consciousness of the Divine presence. It is the serene sabbath of the soul after its toils and dangers, when, in tranquil leisure and conscious safety, it "shall dwell in the house of the Lord for ever, to behold the beauty of the Lord, and to inquire in his temple."

2. In heaven the powers of the soul will be quickened, and its capacities enlarged. In the present state, the soul being united to a material fabric, performs many of its acts through a material organization. A large proportion of its ideas are received through the medium of the senses. There is, however, as clear a distinction between the faculties of the soul and the material organs through which it acts, as there is between the soul itself and the fabric in which it resides. It is not the eye that sees, any more than it is the telescope of the astronomer that sees; it is not the ear that perceives the melody and harmony of sounds, any more than it is the acoustic tube that is employed to assist in hearing. It is the soul that sees and hears, and the

eye is merely the optical instrument through which it sees; and the ear is but the acoustic apparatus by which it perceives the various sounds, harsh or harmonious, which are made by the vibrations of the atmosphere. The same principle applies to the other material organs, through which the soul receives impressions, and performs its various operations. Besides, it must be remembered, that the Holy Spirit has the power of communicating, and the soul the capability of receiving, ideas and impressions by direct and immediate contact, without the interposition of the bodily senses. Hence the inspiration of prophets, and the Divine illumination and spiritual emotions of believers. Moreover, ideas and emotions being once received by sensation, the soul's profoundest operations can be carried on afterwards, irrespective of the external organs. The mind can abstract, compound, reason, imagine, cherish principles, and experience emotions of deepest joy or anguish, by its own internal operations, even when some of the organs of sense are destroyed. What visions of beauty and grandeur did the mind of Milton create, after his eye-balls had ceased to admit a ray of material light! And would not the melodies and harmonies of Paradise have been equally exquisite in his imagination, had the poet lost also the organ of sound? If the mind can act with vigour, when these two noble organs have lost their use, would it not act with equal vigour, if taste, and smell, and touch had also disappeared? We have read of some of our fellow-creatures born destitute of *three* senses out of the five, and yet they gave indications of mental activity. They could receive instruc-

tion and reciprocate affection, and give unmistakable manifestations of mental power, and moral susceptibility. But in the case before supposed, the mind is already furnished, all its faculties stimulated by exercise, refined and expanded by knowledge, and its emotions excited by experience. Let us then suppose such a mind, during the life of the body, bereft not only of one, two, or three, but of all the five senses: what then would be its state? True it would be cut off from all further communication with the external world; but it would still have a world within itself—a world of thought, reasoning, and imagination, equally capacious, and of emotion far more intense than it had before. With its consciousness entire—with its accumulated stores of knowledge retained, with its powers of emotion remaining, and its various mental faculties unimpaired—what should hinder the freedom of its thought, what forbid the exercise of its fertile imagination, and what obstruct its deep swelling emotions of sorrow or of joy? Severed from the illusions of the sensible world, would not its conceptions of truth be more clear and vivid? Thrown upon the stern realities of its own being, would not its faculties be more active? and left to the full operation of conscience, would not its anguish be more intense, or its joys more profound, than before? Every thoughtful mind must answer in the affirmative.

If such, in truth, would be the state of a soul deprived of the organs of sense, but still linked to the living material fabric, what should hinder it from possessing and exercising the same powers, and realizing

the same state, when the body ceases to breathe? If capable of exercising its noblest powers with an increased degree of activity, when destitute of certain physical organs, why not when other physical organs are extinct in death? Philosophy renders this probable, and Holy Scripture makes it certain. Death is nothing more than the dissolution of the material fabric, and the separation of the spiritual from the earthly part of our nature; and the soul, when dismissed from the body, still retaining its consciousness, retains also all its faculties—the understanding, the memory, the judgment, the conscience, the powers of volition and emotion, are still inherent, as essential properties of its nature, and must remain with it for ever; but vastly increased in their activity and intensity, in consequence of their separation from the earthly tabernacle in which they had resided. As to the mode by which spirits can exercise the faculties of sight and hearing, and express their thoughts and emotions, without the physical organization now employed, we know not. But of the fact that spiritual beings do exercise these faculties, we cannot doubt, because the Holy Scriptures render it too evident to be questioned. We believe the fact, because God says it, and are content to leave the mode, with a thousand other questions, for solution in another world.

All the representations of Holy Scripture sustain these views of the soul in the separate state. The soul of the rich man in hell was in a state of vivid consciousness, having a clear knowledge of the present, with a full recollection of the past, a keen susceptibility of

suffering, and an intense, though vain, desire for relief and deliverance. The souls of Abraham and Lazarus were conscious of their safety and blessedness, happy in each other's society, and had knowledge of the state and misery of the lost. Both the lost and the saved, indeed, are represented as exercising all the faculties of mind, but with wider scope of action, and greater intensity of feeling, than while confined to a material body. When our Lord was transfigured on the Mount, Moses and Elijah were with him. The latter, having been translated to heaven, had a glorified body, but the former, having died like other men, was a glorified spirit; yet Moses had a visible form as well as Elijah, was capable of fulfilling a special mission to our world, and of holding fellowship with Christ while he remained in the flesh. When the veil which separates eternity from time was drawn aside, and St. John was privileged to behold the countless multitude of glorified spirits round about the throne, they were all in a state of conscious blessedness—intelligent, active, full of gratitude and rapturous adoration.

That the faculties of the soul in the separate state are more vigorous and capacious, and therefore better adapted for receiving the manifestation of God, than while in this mortal body, may be further argued on various grounds. The body has many wants of its own which, though inferior, are imperative in their demands and retard the development of mind. It has importunate appetites, instincts, and necessities to provide for, occupying a great part of our time in this world, and presenting innumerable obstacles to those acquirements

for which the superior powers of our intellectual and moral nature are adapted. But on the soul's dismissal from the body these wants all cease, together with all the cares and toils they occasioned, leaving the soul unbroken leisure for contemplations and pursuits congenial to its nature, and exercises adapted to accelerate its highest attainments in knowledge, holiness, and bliss.

While united to the body in its present state, the soul is located to a confined and narrow spot of Jehovah's dominions, and cannot explore those displays of the Divine perfections which are presented in other and brighter regions of the universe. Nor is a world abounding with error the most fitted for the perception of truth; nor a world of sin the best adapted to the growth of moral excellence. The earthly body, too, while affording, by means of the organs of sense, inlets of knowledge to the mind, yet shuts out by its material veil many ennobling truths ready to stream upon the soul whenever it shall be in a condition to receive them; for it cannot be supposed that the five senses reveal all the properties of nature, even within the limited range of our present being, nor that the properties of nature with which we are now conversant are so perfectly known as they might be with superior media of observation. Even now, the mind borrows from art means to supply the deficiencies of its own material organs: the microscope to magnify the diminutive, the telescope to discover the remote, and the acoustic tube to convey distant sounds, because the eye and the ear are not fully adequate to the mind's investigations. Hence our best perceptions are but limited

and obscure. The narrow grating of a dungeon admits a portion of the light of heaven, but let the incarcerated captive emerge from his cell, and he beholds the whole hemisphere beaming with light, and an extended prospect filled with ten thousand beauties unknown before. So may the soul on passing from the body, which now limits its operations and confines its sphere of action within a narrow range, find its capacity suddenly expand to embrace a wider area of truth, and its perceptions brighten to see more vividly and distinctly the nature of everything with which it is conversant. Besides, this material fabric is too frail for the full exertion of mental power. Intense thinking softens the brain, and intense feeling, whether joyous or painful, soon exhausts the nervous energy: and either the exercise of the intellect or the flow of emotion, long and intensely continued, would rend the vascular system, and the body break down by sheer mental effort or excitement. And, were it not so, the material system would soon wear out by its own ordinary exertion, and become unfit to be either the vehicle of the mind's communication with nature, or the instrument of its own internal operations. Progress is the law of mind, but decay the law of matter; and within a very few years, the body becomes incapacitated as the medium for mental attainment and progress. So that were not death to relieve the soul from the restraints of physical weakness and the decay of age, the development of mind must be arrested and its noble powers be doomed to stop in their progress, just at a point when most fitted to make the greatest advancement and to realize

the highest joys. But the soul, on emerging from the body, escapes from these restraints ; it breaks its fetters and enters upon a state in which it may exert its vigorous powers unhindered by weakness, unarrested by decay, and expand its capacities without limit and without end.

In such a state how adapted the soul to drink in the knowledge of God, to receive the disclosures of Jehovah's perfections, to enjoy the manifestations of his presence and to sustain an exceeding great and eternal weight of glory. Contemplation will be its delight. Free from the bewildering mists of prejudice and error, and actuated by a holy desire to know more of God, it will find its element in contemplation. Surrounded by ever-opening sources of truth, the soul will love to meditate on the character and works of God. "There the field of study will be immense, the investigation eternal, and at every step our admiration will ascend higher. The sublime mysteries of creation, providence, and redemption, continually unfolding new glories, will astonish and delight the mind for ever." Often will Jehovah, as presented in the Apocalypse, open the mysterious seals of the book of his providence, reveal his purposes, and unfold his character, by direct revelation to glorified spirits, and while each new discovery of the Divine Being will elevate their intellect, it will improve their moral condition, and augment the sum of their joy.

3. As another facility for the manifestation of God the soul shall be admitted into his immediate presence. Heaven is a *place* as well as a *state* of being. We are

not unacquainted with the subtle disquisitions of philosophers respecting spirit having no relation to place, but we confess to the vulgar conception, that if a spirit exist it must be either everywhere or somewhere ; that unless it be ubiquitous it must have a limited presence. And as, in the present life, the human spirit is located in the human body, so in eternity it must have a location. Moreover, this question is not to be determined by a reference to abstract spirit, for it is at least probable, that the human soul, on its separation from the body, will be invested with some ethereal form, as Moses was on his appearing on the mount of transfiguration with Christ ; and if this should be disputed, it is certain that, at the general resurrection, the soul will inhabit an immortal body, which, because material, must exist in some locality. Indeed, at the present moment the human nature of our Lord, being still existent, must have some special locality where it resides ; and as the servant is to be with his Lord, it follows that human spirits, even in the separate state, must have a given locality ; and therefore heaven is a place as well as a state of being. As there was a locality for the Shekinah, the visible symbol of the Divine presence, so there is a sacred place, a distinct region, where the personal presence of Jehovah is manifested and displayed.

To determine the particular locality where heaven is, no man is able. Revelation is silent, reason is not competent to ascertain, and conjectures can serve but little purpose. Whether heaven be within or beyond the stellar systems, or whether it be, as some conject-

ture, in that grand centre around which all the systems of the universe revolve, and perform their protracted cycles, we know not. But this we know, it is where the Son of God was enthroned before his incarnation, where Deity reigned before the creation of our world ; for that is the place to which the glorified humanity of our Lord has ascended. Our Lord himself declared, “ I came forth from my Father, and am come into the world ; again, I leave the world and go to the Father.” Having finished his work he has “ entered into heaven itself,” into the region where he dwelt in the bosom of the Father, before the world was, being now enthroned at the right hand of the Father’s majesty. There is heaven ; and there the spirits of the just, made perfect, have their glorious abode. For thus the Redeemer prayed, “ Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world.”

As to the description of this glorious place, language fails to set forth its beauty, and the most gorgeous imagery, borrowed from nature and art, presents but dim and imperfect views of its grandeur. In allusion to the lovely Eden where Adam dwelt in the happy period of innocence, it is called a Paradise ; but a paradise where no tempter can deceive, no sin defile, no curse destroy ; where rivers of life flow, trees of life ever bloom, and disease and death have no admission. It is a mansion, but, unlike the decaying palaces of earth, it is a building of God, eternal in the heavens. It is a city, but the topaz and the sapphire flash in its

foundations, the jasper shines in its walls, the pearl glitters in its gates, pure gold forms its pavement, angels are its porters, and because sun and moon are too feeble to give it light, the glory of the Divine presence fills it with eternal splendour.* The richest imagination, the sublimest creations of the poet's fancy, could never equal the descriptions of heaven given in the sacred volume. Nothing but the Spirit of God could picture to the eye, or present to the mind, such a combination of beauty, riches, and excellence. A region of unspotted purity, the peculiar dwelling-place of God, the palace of heaven's eternal King, is the safe and blissful home of the sanctified.

In every inspired description of heaven, the Shekinah, or the visible presence of God, is made prominent. This might be expected if the antitype corresponds with the type; and, if heaven be an advanced stage of the manifestation of the Deity to man, we should look for a richer display of the Divine glory, and a more perfect consciousness of the Divine presence. Hence the city selected to prefigure the eternal residence was not classic Athens or imperial Rome, though adorned with statuary, studded with temples, and rich in historic

* Some expositors apply this description to the most perfect state of the church on earth; others apply it to the heavenly world after the resurrection; and others again apply it to the church during the period of a supposed personal reign of Christ on this earth. The notion of a personal reign we do not entertain, and we think the description here given is too glorious to be applicable to any condition of the church on earth. We regard it substantially as applicable to heaven *before* as well as *after* the resurrection, and as affording a general representation (partly symbolical) of the glory and blessedness of the saints through all eternity.

fame. No, but the capital of Judea, because there Jehovah's presence was wont to be displayed to his worshippers. Yet, this is the *New Jerusalem*, because of its purity and the richer glory which fills it as the shrine of the Divine majesty. "And I saw no temple therein," says the enraptured John, as he gazed on its unearthly splendour; "I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." The allusion here cannot be misunderstood. In the Holy of holies of the earthly Jerusalem, there was neither natural nor artificial light: no golden lamp shone within its walls, and not a ray of the sun could enter there; nor was there need for them, for that sacred place was illumined by the glory of the Shekinah, which occasionally filled the temple with supernatural brightness, and shone forth to the view of the joyful crowd of worshippers without. So in the heavenly city, the sun and moon shed not their rays. Nor is there need for the reflection or emission of light from any natural luminary, because the actual personal presence of Jehovah fills it with glory. Even the temple itself is dispensed with in the celestial city, because the vision of God is there unveiled, and access to him is without the intervention of symbolic rites. The earthly temple, while forming a shrine for the Shekinah, was a mode of its concealment from the ordinary view of the people. The glory was curtained off and shut in, so that the radiant symbol was enthroned in solitary majesty in the most holy

place. But in the New Jerusalem no temple is seen, for no external shade is required ; and in the brightness of a better dispensation, concealment and restriction have disappeared. In leaving earth, the spirits of the just leave the outer court, and enter within the veil into the Holy of holies—into heaven itself, the presence-chamber of the Divine majesty, and live continually within its brightness. No walls there form a barrier between God and his people, not even the temple walls, not even the veil of the temple, for the saints dwell in his immediate presence. No cloud shrouds his radiant majesty from their gaze ; but they all with open face behold his glory, and there is neither darkness nor distance between them and God.

Nor are these representations of the saints as dwelling in the Divine presence, to be denuded of their import by the cold criticism that would resolve them into mere figures of speech. The type and symbol belong to earth, the Divine reality belongs to heaven. In speaking of believers dwelling in the Divine presence the Scriptures mean an actual dwelling and an actual presence. In speaking of the saints seeing God, they mean an actual view of the Deity. The benediction promise of the Saviour is, "Blessed are the pure in heart, for they shall see God :" the prayer of the Saviour is, "That they may behold my glory which thou hast given me :" and the promise that immediately follows the description of the blessed in the New Jerusalem is, "And they shall see his face." These refer to a true and proper vision of the Deity. As certainly as the Jews of old saw the symbol of

God's presence when it filled the sanctuary; as certainly as Moses saw the glory of God from the cleft of the rock; as certainly as Moses and Elias saw the Redeemer when he was transfigured on the mount; as really as the high priest entered the Holy of holies, and saw the radiant cloud between the cherubim over the mercy-seat; so truly shall the saints enter heaven, and see the Deity face to face. They shall dwell where he is; they shall see him as he is. For then, "behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Here then is the first consummation of the believer's aspirations and hopes. At last the wilderness is left, and the promised paradise is gained; the weary pilgrim has arrived at home; the absent son and heir has entered his Father's house. The journey of faith ends in realizing vision and actual possession. On earth he loved the Saviour with supreme affection, though he saw him not, "whom having not seen he loved; in whom though he saw him not, yet believing he rejoiced with joy unspeakable and full of glory." Satisfied and delighted with God as his portion, he exclaims, "Whom have I in heaven but thee? And there is none upon earth that I desire besides thee." But love longs for the sight and presence of its object, and while faith and hope anticipate, love stimulates the desire for the happy hour of full realization and possession, and the bitterest sorrows and the deepest sufferings are patiently endured under its expectation. Now is that hour come. The happy spirit is with Christ, sees him, and at

the sight of him, eternity opens with ever-during bliss. O what a recompense for all our sorrows, conflicts, and tears, will be found in the first moment we have of gazing on the glorified Saviour ! Well, poor, tempted, tried, despised, and persecuted believer, be patient a little longer, persevere through a few more conflicts and sorrows, and thy Lord shall call thee home, and thou shalt be for ever with him, to behold the King in his beauty, and the land that is afar off.

But while the promises, which speak of our seeing God, imply an optical vision of the Deity, they imply also a more enlarged, comprehensive, and profound knowledge of his character and perfections ; for the manifestation of the Deity, in order to our enjoyment of him, is the end of all his dispensations, and applies to heaven as well as earth. Hitherto we have seen a gradual brightening of this manifestation, as one economy has succeeded another ; and the manifestation in heaven shall be brighter than all its predecessors. This indeed must be, from the introduction of the soul to a better place and a higher state. In leaving a world full of illusion for one of stern reality and pure unmixed truth, the mind must be in a superior condition for the reception of knowledge ; and there must be a brighter view of the Divine glory to him who dwells within the veil, than there could be to one who worships in the outer court of the temple.

Moreover, as the perfection of our vision always depends upon the perfection of the visual organ, and its proper adjustment to the object beheld, as well as upon the degree of light thrown upon it, so does the

perfection of the soul's knowledge of God depend upon its moral state, as well as upon the increased light which will beam upon it in eternity. Nearness to God, like nearness to any object, will give us a more complete development of his perfections, because increased light will beam from him upon the mind; but likeness to God will give the soul that quickness of apprehension, that depth of penetration, that entire sympathy with his nature, and enlarged capacity for the reception of himself, which will prepare the soul to see and enjoy the Deity in the highest degree of perfection.

These truths have many illustrations in familiar facts around us. A blind man sees not, though the hemisphere is full of light; and a man at a great distance from an object sees it not, because of its remoteness. But an ox, with the most perfect vision and in the best position, perceives not the ten thousand beauties of the landscape, because he has not a mind to appreciate the beautiful and the sublime. So the untutored savage and the sensualist *perceive* but little, though they *see* much, for a brutish man knoweth not these things. Ignorance blunts the intellectual, and sensuality blunts the moral perceptions, and both deprive the mind of realizing power. Hence there is an amazing difference between men's power of perception and appreciation, arising from the difference in their mental state, their education, and habits of life; and often as great a difference between the same men in different periods of their own history! A degenerate soul is blind, and a lukewarm, half-hearted

professor of religion perceives but little—their vision of sacred things is dim and distorted, and their moral sensibilities are torpid, so that the fairest among ten thousand, the source and centre of all attraction and all excellence has neither form nor comeliness in him, and when they see him, there is no beauty in him that they should desire him. But the pure in heart see God. Their eye is open to perceive him; their affections are sanctified to appreciate him, and their aspirations are spiritual to enjoy the Holy One; and thus men see God just in proportion to their personal purity, and their resemblance to him.

Here, then, we perceive important reasons which account for a deeper, a richer, a sublimer manifestation of God to the soul in heaven. All the conditions of the mind will favour this development. While absent from a world of illusion, while free from the restraints of a weak and decaying body, it is free from every vestige of sin; while dwelling in the light of the Divine presence, it is capacitated by a state of perfect holiness for seeing and appreciating the beauty of the Lord. There sin shall no more avert the eye from God, nor blur its perception of his glory. Prejudice shall no more warp or weaken the judgment, nor depravity alienate the affections from their rightful object. The eye shall rest on God, on whom the heart is fixed; the intellect delight to inquire where the affections are loyally and steadfastly placed; the understanding be fed with truths by which the moral emotions are excited and existence blessed. God shall be known because loved, and loved because

known; and the mental and the moral, perfectly harmonizing in their condition and their object, shall mutually stimulate each other, and brighter views be the companions of loftier joys—the horizon widening and ever filling with light and beauty through a blessed eternity.

4. In heaven the disposition for communion will be perfectly developed, affording the highest and most perfect gratification of that social principle which God has implanted in our nature. Man was formed for society. God himself said it was not good for him even in his primeval state to be alone. His affections and habits are essentially of the social character, and so deeply is the social principle implanted in our nature, and so constant and active is its operation, that every enjoyment would be diminished, and many would be destroyed, or could never be experienced, if man were to be denied social intercourse with his fellow-man. Yet society, as it exists in this world, is confessedly imperfect. Sin has infused its poison into this, as well as into every other cup of earthly happiness. There is a want of confidence, of disinterested affection, of constancy and fidelity—in a word, of that perfect purity, and that active and universal love, which alone can permanently cement the ties of friendship, and raise social intercourse to its summit of refinement and delight. But in heaven this defect shall be supplied. For there angels and archangels, and the spirits of just men made perfect—all beings of unspotted holiness and full of love—will be our companions and our friends. “In this world the possession of a few friends, nay,

even of one friend, is justly deemed an invaluable treasure, but what will be our blessedness in that world where all are our friends, and where the soul, like the region where it dwells, will be spacious enough to admit them all?" There society will be perfect, without alloy, and social intercourse be fraught with unmixed satisfaction and joy. No rival interests, no conflicting aims, no jarring passions, no malign or discordant tempers, disturb the society of heaven. "Peace, balmy peace, Divine and eternal, will shed her benign influence in every bosom, and hush the voice of contention for ever."

As to the question of recognition—Will the glorified in heaven know each other? We believe they will. If the rich man in hell knew Lazarus in heaven, though at an awful distance, and separated by the great impassable gulf, it is highly probable the saints will know each other, even as Moses and Elias knew each other on the mount of transfiguration with our Lord. How delightful, then, the meeting and recognition of friends who had taken sweet counsel together in the flesh—the husband and the wife—the parent and the child—the minister and his flock! and these reunions will be attended with the consciousness that they shall never be dissolved—that the parting tear shall never be shed, and the sad farewell be heard no more. How delightful, too, to enjoy the society of the holy men who have lived under different ages and dispensations. Patriarchs, prophets, apostles, evangelists, martyrs, confessors, missionaries, and men of enlarged capacity, noted for benevolent enterprise, eminent holiness, and

public usefulness—men who have left their footprints in the history of our world, and have been signally honoured of God! What sources of enjoyment will spring up from the society of angels of various orders! Nor will there be any haughty sequestration or withdrawal of one class from another, nor any repulsion felt by the highest orders, nor any abasing sense of meanness in the lowest, arising from the disparity of rank, as if it were an intrusion for one to mingle in converse with the other. Since the Sovereign of heaven, the Lord of angels and men, is himself enshrined in human nature, there is that honour put on man which will render human beings revered and honoured as well as loved by the most exalted beings in the kingdom of God.

This holy fellowship of heaven will contribute, in no small degree, to the grand purpose of a further manifestation of God to his intelligent creatures. In the mingled society of men and angels, the history of creation, providence, and redemption will be rehearsed, and mind will instruct and edify mind in the wonderful ways of God. The holy men who lived in the infancy of our world, and in the early economy of budding truth, when the germs of promise and prophecy were beginning to unfold a future glory, will tell us of God's dealings with man, and their experience of his goodness, faithfulness, and truth; and thereby many a hiatus in the church's history be filled up, many an obscure passage of Scripture be unfolded, and many a perplexing mystery in the Divine dispensations be explained. The treasures of knowledge too, ac-

quired by the elder spirits during an experience of thousands of years in the heavenly world, will be communicated to those of later entrance there; and the more recent displays of grace and power in our world will be related by newly-disembodied spirits, as they continually enter the society of the blessed; and thus the saints of various periods of the church will reciprocally instruct and edify one another in the character and perfections, in the works and ways, of God. Angels too, those holy beings, whose existence antedates the creation of man—those morning stars, who rejoiced and sang together at the birth of our world, and who have always taken an intense interest in the affairs of redemption—those ministering spirits, who have hastened with ready wing on many an errand of mercy and love to mankind—will, through all eternity, feel delight in our fellowship, and in adding to our knowledge of Jehovah. Those first-born sons of light, who stand near the eternal throne, whose history has already run, perhaps, through chiliads of time, whose knowledge extends to other worlds besides their own, and whose high office as Jehovah's messengers, has been exercised in some of the most important events in the moral government of the universe, will gladly communicate to man their ripened knowledge, their expanded views, and rich experience; and with equal delight will they listen to the simplest story, which gratitude may prompt the new-born spirit to utter, of the manifold goodness of God.

Though a cold scepticism should regard these views as mere speculation, the devout Christian will not, for

they are neither new nor fanciful. What is the fellowship of spirits in heaven, but the perfection of the communion of saints on earth? Communion is a law of our nature; and the imparting of knowledge affords a delight equal to the pleasure of its acquirement. If this be a law of our nature, religion obliterates it not, but fosters it into a richer development, and consecrates it to a higher purpose—the glory of God in the display of his character and perfections. As this principle acts with greater activity in the highest minds, and when under the most powerful influences of religion, it will therefore live in heaven, and operate with greater activity there than it can do on earth. Nothing but sin—that which separates the soul from God—can alienate one mind from another. In heaven there is no sin, and therefore no alienation: no envy, and therefore each will delight to improve the other in knowledge, dignity, and blessedness. So long as minds are cemented by affection, and influenced by gratitude, love, and adoration; so long as they delight to glorify the great Author of their being, and act in accordance with his grand purpose to manifest himself,—they must delight in holy fellowship, and find one part of their happiness and heaven in communicating to each other their thoughts of God, their knowledge of his character, and their adoring love to his holy name. These conclusions of reason are confirmed by the teaching of revelation. In every representation of heaven we find happy spirits of various orders united in affection, living in social converse, and engaged in congregational adoration.

In such a state of being, and favoured with such society, how rapidly must the soul grow in the knowledge of God! What are earthly teachers, however erudite, eloquent, and profound, compared with our instructors in heaven? What are our learned libraries here compared with the accumulated treasures of heavenly wisdom and knowledge there? What are our laboured deductions, our probable arguments, our plausible conjectures, and our dim apprehensions of truth here, compared with the intuitive perceptions of a soul away from the murky fogs of earth, and rejoicing in the sunlight of heaven? What, indeed, are our present revelations, conveyed as they are through the imperfect medium of human speech, and received by minds so dull in their apprehensions? They are but dim compared with the brightness of eternity; and the highest attainments here are but as the narrow views and lisping utterances of childhood compared with the maturity and manhood of our attainments in heaven. "For now we see through a glass, darkly; but then face to face: now we know in part; but then shall we know even as we are known." Vast, however, as the knowledge a soul may acquire in heaven, it has God for its object and end. It flows from and terminates in the Deity. It is all derived from him, either immediately as by inspiration, or mediately through the agency he has honoured to communicate it; and as it proceeds from him, it cannot but lead to him. Every new fact in the history of his government is but a new development of himself; every new or enlarged apprehension of his nature, his character, or perfections, is

but the continuance of that progressive manifestation which he designed from the beginning, and which, while glorifying himself, exalts the condition and enhances the blessedness of the beings he has formed.

5. In heaven there shall also be the most intimate, delightful, and ennobling communion with God. The disposition for communion dwells in the Deity himself, and ere a solitary creature existed, it was reciprocally exercised between the persons of the Godhead—the Father, Son, and Holy Spirit. Here love found an infinite, independent, and all-sufficient sphere within the nature of the Deity, during that eternity which preceded the birth of time—in those immeasurable ages which transpired before love could have any objective manifestation or exercise in the existence of a solitary created intelligence. Man being formed in God's image and likeness, this disposition for communion was implanted in his nature ; and while it gives man delight in the society of his fellow-man, and makes the communication of thought and affection a source of happiness, it finds its highest gratification and development in fellowship with God. Hence this is the essence of experimental religion, a constituent element of holiness, and promotive of its growth. Man communed with God before he communed with his fellow-creature, and it was his abiding habit while in his primeval state. Though the apostasy broke off and suspended this intercourse for a time, it was the prominent design of the Redeeming economy to restore it ; and Christianity only proves its restoring efficacy when it reunites the soul to its Maker, and enables it to say, Truly our

fellowship is with the Father, and with his Son Jesus Christ. Every new dispensation, as it came on with clearer light, fuller promise, and greater privilege, had for its object to bring the soul nearer to God, to make it more like God, and to impart the enjoyment of a richer fellowship with him. It begins on earth, but it is perfected in heaven. There the soul, dwelling in the immediate presence of Deity, and disengaged from the absorbing cares and distractions of a secular state of being, will realize the most intimate and uninterrupted fellowship with God. It will not, indeed, as the Oriental philosophy teaches, be absorbed into the Deity, and, losing its personal consciousness, be swallowed up in the abyss of the Godhead; but, with its identity preserved, as distinct and personal as it is in this inferior state, it will realize a union with God so perfect in the aspirations of its desires, in the intercommunion of its thoughts and affections, that it will live in God and God in it. There no sin can separate it from God, no temptations alienate it from him, no secularities avert it from him. This communion will be direct and immediate, as we have previously noticed. When St. John describes the New Jerusalem, he states with emphasis that he saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. This implies not only God's unveiled glory, but that all symbolical rites and ceremonies are done away, as no longer necessary, the communication between God and the soul being direct and immediate, by the contact of actual presence. As the high priest in the Holy of holies stood in the unveiled presence of the radiant

symbol, so spirits in heaven both live in Jehovah's actual presence, and commune with him without the intervention of adumbrating rites or sensible types. This will afford to the soul the most refined and satisfying enjoyments. The delight arising from the fellowship of created spirits, one with another, when each, free from the taint of sin, from grovelling views, from selfish feelings, and bright with intelligence, and filled with holy affections, must be serene and unutterably sweet; but deeper, fuller, and far more ennobling must be our fellowship with the Creator—the great source of wisdom, holiness, and all possible perfection.

This holy exercise, we may easily perceive, will contribute in a high degree to the fulfilment of that great end which is the predominant purpose of God in all his dispensations—the manifestation of himself to his intelligent creatures. There is no knowledge so clear and deep as that which experience affords. We know a man best, not by seeing his picture or reading his history, but by personal intercourse and communion. Thus two congenial minds penetrate into each other's thoughts, and reciprocate each other's dispositions; they see as they are seen, and know as they are known. And thus it is (let us reverently speak it) that the soul knows the great and eternal God—not merely intellectually, as his perfections are displayed in his works, and his character unfolded in progressive dispensations, but in the deep personal consciousness of our union with Deity; by his condescending to reciprocate our humble thoughts and affections, by the communication of light and love to our souls, by inspiring

within us now a calm and serene, and now a joyous and transporting sense of his favour, with such a profound development of his holy nature, such a vivid consciousness of his perfections, and such an appreciation of his infinite excellence, that the spirit knows him by a sort of intuitive sense of his personal presence and an impression of his moral excellence.

In this manifestation of the Deity, the Holy Spirit will operate in heaven as he does on earth, but with an augmented power, proportioned to the superior state and capacity of disembodied souls. Searching, as he does, the deep things of God, he will reveal them to the blessed, with whom he will abide for ever. He will take of the things of God, and show them unto them, and glorify the triune Jehovah by eternally discovering his perfections to all those who, through his sanctifying influence, are exalted to the kingdom of God. In the gracious declaration of Christ—"He that loveth me shall be loved of my Father, and I will love him and will manifest myself to him," there is a depth of meaning which eternity alone can unfold—a plenitude of knowledge and bliss promised which begins on earth, but can only have its complete realization in heaven. The spiritual manifestation herein promised is coeval with the soul's immortal being, and progressive as its expanding faculties.

6. In heaven the saints will be engaged in the most ennobling employments. We have already remarked that contemplation will be one employment of the blessed, and a never-failing source of advancement and happiness. But contemplation will not be their only

exercise. It ill comports either with reason or the teaching of Holy Scripture to suppose the inhabitants of heaven always limited to a particular place, and occupied only in devout study or sublime contemplation. The soul is active, essentially and eternally active. Activity is the element of the soul in the present world, even while confined and encumbered with a gross material fabric. And love, which is the essence of religion, is not an indolent but an active principle. It stimulates the soul to action, and by action it is gratified, strengthened, and matured. Actuated by the principle of supreme love to God, the believer delights to do as well as to *know* God's holy will. Connected with God as an agent in fulfilling his great purposes, he delights to consecrate his energies in active obedience to him, and in the employment of every means to glorify him. This disposition to active obedience is imperishable, and will find appropriate exercise in eternity as well as time. In every optical representation of heaven, furnished by the Bible, we see activity manifested. Look at the angels that excel in strength. They do his commandments, hearkening to the voice of his word. Those shining hosts perform his pleasure, and are all ministering spirits sent forth to minister to the heirs of salvation. Their very name is messenger, expressing their office as active agents in the service of God, and they are connected with the comprehensive schemes of providence and redemption. They have in all ages been actively employed in the great events of the Divine government. And are not human spirits also thus employed? Moses and Elijah came down to

earth visibly to attest the Redeemer's mission, and to converse with Christ on his approaching sufferings and death. It was one of the glorified elders who described to St. John the blessedness of those who had come out of great tribulation ; and it was one of the countless multitude of happy human spirits, which no man could number, that set forth to him the final triumph and happiness of the Church of Christ. These facts are recorded for our learning ; they suggest that active obedience is the characteristic of heaven, and that one part of the employment of glorified human spirits, as well as of angels, is to visit other parts of Jehovah's vast empire, to unfold his purposes, and convey messages of love to his intelligent creatures. Such an employment would doubtless be a productive source of intellectual improvement and moral elevation, of advancing knowledge in the will and character of God, as well as a means of higher enjoyment of the blessedness which obedience always imparts.

Praise and adoration form another employment of the blessed. Praise is the natural breath of a truly regenerated soul. Soon as the voice of mercy emancipated the soul from guilt, and the Spirit of adoption attested the Divine favour, gratitude and love found utterance in the language of praise. Through every period of life these emotions welling up in the soul incite it to spontaneous praise ; and death itself cannot silence the voice of praise. The poet uttered no extravagant rhapsody, but spoke the language of truth and soberness, when he exclaimed—

"I'll praise my Maker while I've breath ;
And when my voice is lost in death,
Praise shall employ my nobler powers ;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures."

In heaven motives to praise will never be wanting, and the disposition to render it will never be absent. The assured conviction that dangers are all past, enemies all subdued, sorrows all fled, and heaven eternally secure ; the admiration and delight in God which a holy nature must ever feel ; the consciousness of present happiness ; the recollection of past mercies, and the certain prospect of ever-advancing dignity and blessedness, will inspire the soul with boundless gratitude and joy, and cause an eternal existence to be filled up with ceaseless adoration and praise. Besides these personal reasons for praise, there are others continually transpiring to elicit the language of praise. Every conversion of sinners, every fresh conquest of spiritual foes, every triumph of grace, every arrival of newly-disembodied heirs of heaven, every additional revelation of the Divine counsels, every new disclosure of the Divine character and perfections, and even the terrible judgments which crush the enemies of God and assert the sovereign dominion of Christ in the universe, will afford matter for praise. In every instance when, in prophetic vision, heaven is unveiled, its harmonies strike our ear, and the concerts of angelic and human voices proclaim Jehovah's exalted praise. Various as are the orders, and vast as are the numbers, of celestial beings that surround the eternal throne,

there is not one silent tongue, not one discordant voice, not one cold or reluctant heart, but all with united ardour and harmony worship God and the Lamb. Reverence and awe are commingled with gratitude and rapturous joy in the adorations they unceasingly present. Now the song of the Redeemed celebrates the Saviour's dying love, and the Spirit's sanctifying and preserving power. Now angelic voices extol the omnipotence that framed and governs the universe; and now a chorus from the whole multitude of human spirits, and the ten thousand times ten thousand, and thousands of thousands of angelic beings, louder than the voice of many waters, or the sound of mighty thunderings, are heard in anthems and hallelujahs to God and the Lamb. What a world must that be where every sigh is exchanged for an anthem of praise, every tear for a river of joy, and where the radiant smile of Jehovah imparts a perpetuity of bliss!

“O ! for a sight, a pleasing sight,
Of our Almighty Father’s throne :
There sits our Saviour, crowned with light,
Clothed in a body like our own.
Adoring saints around him stand,
And thrones and powers before him fall ;
The God shines gracious through the man,
And sheds sweet glories on them all.”

7. There is one word uttered by an inspired apostle, which is more pregnant with meaning as to the manifestation of God to the soul in the spiritual world, and of the eternal happiness flowing from it, than could be expressed by a thousand volumes. It is the single

declaration that we are “heirs of God.” We give the whole passage for the sake of its connection : “And if children, then heirs ; heirs of God, and joint-heirs with Christ.”—Romans viii. 17. How simple this language, how divested of figure, and yet what an infinity of meaning it comprehends ! We never quote it, we never think of it, but with a tremulous awe ; it brings us at once into the presence of the Infinite ; and imports that which eternity itself cannot unfold. The apostle says the believer is an heir—not of the material universe, for that is poor compared with the treasure named—not of heaven, for that is not expressive of the opulence intended : but he is an heir of the God of the universe, of him whose presence makes heaven what it is—an heir of the Deity HIMSELF. As the mind has no limit to its development, nothing but the infinite can suffice for it ; and there is nothing infinite but God. As the mind is immortal, nothing but that which is inexhaustible or eternal could suit its duration ; and there is nothing on which the mind can repose as absolutely stable, as well as infinitely all-sufficient, but God himself. Had any other object (however vast and good) but God himself been named as the ultimate object of our heirship, as the soul’s source and centre of eternal blessedness, then the spirit, conscious of immortal being, and of ever-expanding powers, might contemplate a period when its attainments would equal the sources of its knowledge and enjoyment, and sigh over the exhaustion of created good. But with God for its portion, the soul is satisfied ; for the fulness will ever exceed the capacity to receive, and in ages too distant

for arithmetic to number, will find the same infinite source of knowledge and bliss—an ocean boundless and inexhaustible.

Of God himself, then, the believer is now an heir; in eternity he enters into his possession and enjoyment, with free and full access to the fountain of eternal blessedness. All there is in God is his; his to know, so far as his understanding can comprehend; his to enjoy, so far as his capacity can contain; and eternity itself is designed to yield successive developments of the infinite fulness there is in God.

8. The state of the soul in heaven is one of further expectation. No dispensation, which God has given to man in the present world, has been a complete and ultimate good, but an instalment of some greater good to come. Promise and prophecy have ever led the mind onward and upward, combining the possession of present blessings with an animating stimulus to faith and hope for the future. Indeed, the exercise of faith and hope has been a prominent and indispensable element in that educational process by which the Great Teacher has trained and developed the human mind in every age. As one great promise after another has been realized, and one great prophecy after another has been accomplished, there has ever been in their fulfilment the efflorescence of others yet to be fulfilled. Hence the progressive development of the gospel plan, from the first promise of a Saviour, through the successive stages of the Divine economy, until the grand display of redemption in the apostolic age, which, bright as it was, nevertheless still left brighter visions of the future to

be realized. Hence, too, the transition from the cloudy symbol of the temple to the personal manifestation of the incarnate God ; and that succeeded by the brighter dispensation of the Holy Spirit, which, in its turn, gives place to the beatific vision in heaven ; and even the intermediate or separate state of spirits in heaven, is but an introduction to a further manifestation of God, with a further advance in the condition of our being, and the enhancement of blessedness, at the great day when Christ shall come to be glorified in his saints,—when our bodies shall be raised from the dead, and a congregated universe shall be judged. This additional development is a subject of prophecy and promise. The spirit of the believer enters heaven in the possession of these promises, and awaits their fulfilment. He sees, in the presence of Enoch and Elijah, and in the glorified nature of his Lord, a type and pledge of his own resurrection ; and therefore, amid the blessedness of heaven, he anticipates another great manifestation of Deity, and another exaltation of his own nature and condition. Thus faith and hope live in heaven as well as on earth ; and though much once promised is now realized, yet from the elevation to which he is exalted, he beholds a wider horizon of truth, and a brighter prospect of future blessedness ; and faith in the promise and hope of the expected good are elements of his present enjoyment.

Here a question may possibly arise,—seeing the soul, in the separate state, retains not only its consciousness, but its powers of activity and emotion ; and seeing its condition is one of actual and advancing

blessedness, what need is there for a resurrection of the body, and what advantage can be realized by that event? We answer: While the Scriptures of truth describe the state of separate spirits as one of unspeakable happiness, yet they promise an enhancement of that happiness on the union of the soul with the glorified body; and this truth involves others. As the enhancement of the blessedness promised is to be coincident with the soul's resumption of the body and to flow from it, it implies either that the glorified body will afford to the soul an augmented power in the exercise of its present faculties, or that there are involved in the soul's mysterious being other faculties hitherto latent, and awaiting development; or both these results may be anticipated from the resurrection. We incline to the latter opinion. The soul of man we regard as endowed with certain faculties; some of these are in part developed by the aid of such material organs as exist in the present body; but this body, partly through its grossness and partly through its weakness, is inadequate to afford the development of all the soul's faculties; and, therefore, some remain latent for the present. At death, the first body is dropped, and the soul remains in a separate state until the resurrection. Meanwhile, it advances in knowledge and happiness by the exercise of its *present* faculties; but, on its assumption of the new body—a body refined, spiritualized, and glorified—the latent faculties of the soul shall be evoked into activity, and find a suitable medium for their exercise and development; and thus the saints will then be introduced to a more exalted state, and to higher, more diversified, and more

enlarged enjoyments. This, we think, will appear more evident when we come to speak of the glorified body, which the promises of the gospel announce as the advanced state of blessedness to be realized on the next grand manifestation of God to his creatures.

Having noticed the various elements of the happiness of heaven, we ought here to remark that the essential qualification for this blessedness is holiness. Nothing that in anywise defileth, or worketh abomination, or maketh a lie, can enter into the holy city; but they only whose names are written in the Lamb's book of life. The lover of the world, the devotee to pleasure, and the covetous, have no part in this inheritance; and the hypocrite and false professor shall be as effectually excluded as the open blasphemer. The man that had not on the wedding garment was cast into outer darkness, as well as those who openly rejected the gospel invitation. A new heart, a sound conversion, and the thorough sanctification of our nature are essential to our admission there. The multitude, which no man can number, standing before the throne, have all washed their robes, and made them white in the blood of the Lamb; and none are exempt from this purifying process who enter here. Nor is there any place to obtain this preparation but the present world; nor any state for its realization but the present life, nor any mode of its acquirement but the one prescribed in the gospel—repentance toward God, and faith toward our Lord Jesus Christ. Yet though the mode of preparation for heaven is limited to the one which God himself has prescribed; and though the

time for this preparation is limited to the present life, yet the possibility of the preparation is limited to no one. Glorious truth, that all may enter heaven ! It is the will of God that we should be saved, that we should live with him for ever. He calls and entreats us to come to him, in the most tender and urgent manner. He tells us all things are ready, that he is now waiting to be gracious ; and that if men at last miss heaven, and are eternally lost, it is because they will not come unto him, that they might have life.

We cannot conclude this chapter without adverting to the awful contrast presented in the condition of the wicked after death. They have the same nature, but a different doom. The soul of the sinner survives the agonies of death. It too retains its vitality, consciousness, its powers of thought, and susceptibility of intense emotion ; and with these faculties in full vigour and activity, it is banished into the prison of hell. When severed from the world, and flung upon the naked dreary consciousness of its spiritual being, what horrors will it feel ! How faithful will memory repeat the past ! how dark the despair of the future ! how intense the sufferings arising from the lashes of a guilty conscience, from the upbraiding of lost spirits, once the abettors of its sins and now the partners of its woes ; from the tortures of malignant fiends who seduced it to ruin, and now accumulate its miseries ! Above all, how poignant the anguish from the manifested wrath of a holy and sin-avenging God, and the fearful expectation of greater punishment to come.

O sinner ! as surely as there is a heaven there is a

hell ; as certain as God is glorified in the blessedness of the righteous, he will be glorified also in the exercise of his justice on those who despise his mercy and neglect his great salvation. O the terrible calamity involved in the loss of an immortal soul ; and the intense self-torturing agony of remembering that it was lost with the prospect of heaven before it—lost for ever, lost by wilful neglect, by obstinacy and folly that resisted all the purposes of mercy and love ! Reader, thou hast an immortal nature ; but what is thy relation to eternity ? Art thou now among the saved or the lost ? If God should suddenly summon thee away, where would be thy destiny—heaven or hell ? O ponder, then, these momentous questions ! and if unsaved, repent at once, and seek the Lord while he may be found : call upon him while he is near. Art thou a child of God ? Hold fast thine integrity. Continue to the end. Fight the good fight of faith. Lay hold on eternal life. Be faithful unto death, and God will give thee a crown of life. Be steadfast, unmovable, always abounding in the work of the Lord ; forasmuch as thou knowest that thy labour is not in vain in the Lord.

PART VI.

THE SHEKINAH IN THE DAY OF
JUDGMENT.

CHAPTER I.

THE GLORIFIED BODY.

"There is a natural body, and there is a spiritual body."—1 COR. xv. 44.

THE next great manifestation of the presence and glory of God will be made to a congregated universe, when the dead shall be raised, and men and angels shall be judged. These two events, the resurrection and the judgment, are intimately connected, and combine to afford a sublime disclosure of the character and perfections of Deity; but as each event is distinct in itself, and has an importance of its own in the manifestation of God, we shall consider them apart in separate chapters.

THE GLORIFICATION OF THE BODY A PART OF GOD'S
ORIGINAL PURPOSE.

The Gospel is a perfect remedial scheme. Originating in the boundless love of God, it comprises a complete salvation for man, and provides for removing entirely the curse and effects of sin from all those who

accept its blessings, and for fulfilling in their final destiny the original purposes of Divine benevolence. Now, as the curse of sin affects man's physical as well as his spiritual nature, it seems reasonable to suppose that if the gospel be a complete remedy for man, it will ultimately remove the curse from his body, as well as from his soul; and hence it may be predicated that the resurrection and glorification of the body must follow as an effect of the perfection and completeness of the gospel remedy. This will appear the more obvious, if it can be shown that the immortality and glorification of the body, as well as the soul, entered into the original purpose of Jehovah in man's creation; and that such was the benevolent design of our Creator will appear highly probable from the following considerations:—

1. Man is a compound being, consisting of the soul and the body. These though distinct in their properties—the one spiritual and the other material—are so intimately united by the great Author of our existence, that they constitute but one person—one conscious being. This has been already proved.

2. The union of these two natures is essential to the completeness and perfection of a human being. On the one hand, the body without the spirit is dead, a mere piece of organized matter, which soon becomes resolved into its original elements. On the other hand, the soul without the body is not complete. It is indeed, as we have previously shown, capable of existing apart from the body: it retains its vitality, its consciousness, and the exercise of its present faculties;

but is not, in its separate state, capable of realizing all the attainments for which it is destined, and hence the necessity for its reunion with a material fabric. We argue this from the fact, that all the instances we have of man in his most perfect state, present him with the two natures united. Not only when man was in his primeval state had he the union of the two natures; but in those instances when a human being has been translated to heaven, the body and the soul were unitedly taken to the world of perfection and bliss. So when the Redeemer of mankind ascended to heaven, his immaculate body and soul remained united. Here, then, it may be reasonably assumed, we have the normal condition of humanity. If when man existed in the primeval state of Paradise, the soul and the body were united,—if when men have been honoured by a translation to heaven, the soul and body have remained united,—and, above all, if when human nature was glorified in the ascension of our Lord, the soul and body were united, we may assuredly regard this union of the two natures as presenting the normal condition of man, not only for time but also for eternity; and therefore the soul while separate from the body, however superior its condition may be to its present state, cannot be perfect. Human nature, however happy and glorious, is not complete while the soul is denuded of its material system; and to render it complete, the reunion of the soul with its material fabric is necessary. Special reasons for this reunion will appear, when we come to speak of the glorified body.

3. The union between the soul and body would have been permanent had man retained his innocence. It is true that death now severs this union ; but death is not the necessary effect of man's physical constitution, nor a part of man's original inheritance. Immortality was originally the inheritance of the body as well as of the soul ; but it was suspended on man's obedience, and therefore, had man never sinned he would never have died. When he fell, he lost his claim to immortality, and became subject to the sentence, "Thou shalt surely die." Thus death is not, as some have termed it, "the debt of nature," but the debt of justice, and the wages of sin. The separation of the soul from the body is an event superinduced by man's transgression, and is inflicted as the curse of sin. "By one man sin entered into the world, and death by sin." Yet even under the present dispensation, death is not absolutely universal. Enoch and Elijah were exceptions from the penalty, for they were translated that they should not see death. In them we see two instances in which the union of the two natures is not dissolved, but eternally perpetuated ; and the myriads of saints who will be found living on the earth at the time of our Lord's second coming, will not experience death ; but be changed in a moment, and put on immortality. They will not be unclothed, but clothed upon, and mortality will be swallowed up of life. These facts show us that the separation of the soul from the body is neither a necessary nor a natural event, but a breach made in man's normal condition—the result of sin and not a part of Jehovah's purpose. Had sin never

severed the union between the soul and God, death would never have severed the union between the soul and the body.

4. Our fourth proposition is that probably if the body had remained immortal, it must, at some period of man's being, have been the subject of a great transformation. This seems necessary to answer the requirements of a progressive nature. The human soul is formed for continual refinement, expansion, and elevation ; and because it is immortal there can be no limit to its attainments in intellectual and moral excellence. The human mind, in the present state of being, though impaired by the fall and united to a frail perishing body, gives indication of its inherent capability for unlimited advancements. Quickened by an instinctive desire for knowledge, it begins its acquirements in infancy, and proceeds onward in the accumulation of mental treasures ; and impelled by a thirst for happiness, it seeks for enjoyment through every period of life. These ennobling tendencies of our spiritual nature, and our faculties for acquirement, when directed and sanctified by religion, lead the mind continually onward and upward, refining, expanding, and elevating our intellectual and moral being. Nor do either these faculties themselves decline in their operation, or the mind pause in its progress until arrested by physical decay. So long as the physical organization retains its vigour, each attainment becomes in its turn but the platform for another and higher realization of mental and moral advancement ; and sometimes, amidst the very wreck of physical nature, the mind asserts its superiority by

coruscations of intellectual vigour and moral excellence which reveal its unspent energies, and proclaim its immortality ; as if a celestial fire, confined in an earthly temple, shone forth with richer splendour just when the mortal shrine fell into ruins. In fact, the mind gives unmistakable indications that if neither retarded by the weakness of a physical organization, nor hindered by sin, it would proceed for ever in attainments of knowledge, holiness, and bliss.

We must apply these truths to the condition of man in his primeval state. We see in him the union of two immortal natures—the body and the soul. His soul, like our own, was formed for endless progression, and his body was capable of immortality, and therefore, of perpetual union with the deathless spirit. Now, if progress be the law of mind, and immortality the duration of its being, do we not see the necessity of a refinement in the physical nature to admit the onward and upward progress of the mind through the endless course of its being ? Adam's body, though immortal in its duration, was earthly in its nature ; though sinless, it was animal in its appetites and instincts, and had the limitations, the grossness, and the weakness of a constitution formed of flesh and blood. May we not infer, then, that a period must come when the soul would outgrow the condition of an earthly body and an animal state of existence ? and, therefore, that, if the union of the soul and the body must be perpetuated in harmony with the progress of being, a refinement or transformation of the material fabric must take place, in order to give full scope to the continuous and ever-

lasting advancement of the mind. It was not enough that the body of Adam was immortal, for that met only one requirement, namely—the endless duration of its noble occupant—the soul ; it must also be susceptible of refinement and transformation, in order to meet the soul's capacity for refinement, enlargement, and exaltation through the interminable ages of its being. However adapted the earthly body, with its feebleness of structure, and the animal appetites, instincts, and wants of its nature, might be to the infancy of man's being—to the embryotic state of his existence, it could not be adapted to that unlimited development, that boundless and everlasting progress, for which he was formed. Hence, we infer that, at some period of man's being, had he continued innocent and holy, and if, as a consequence of his innocence, the union of soul and body had remained indissoluble, the earthly nature must have been transformed into a spiritual nature ; and, with a transformed nature, probably a translation to a superior region of existence, where the manifestation of God would be more glorious and man's enjoyment of his presence and favour more complete and perfect. Probably, in the translation of Enoch and Elijah, we have a representation of an event that would have been as frequent in its occurrence in a world of innocence, as death is now in a world of apostasy and sin. How glorious the state of man on earth, if, instead of consigning our friends to the gloomy sepulchre in tears, we had seen them rise exultant to the skies, and, like Elijah, ascend in a chariot of fire to the realms of the blessed. The day of man's departure would have been

better than his nuptial day—the best and the brightest in his earthly being. Friends left behind would have been clothed in the garments of praise instead of the habiliments of sorrow, and the daily visits of angelic convoys to bear away to a higher state the holy and happy beings who had finished their probationary course, would have rendered earth but a vestibule to the temple of heaven.

We argue, then, that seeing immortality was originally the inheritance of the body, as well as of the soul, and seeing the soul is endowed with capabilities for everlasting expansion, refinement, and elevation, a corresponding refinement or transformation of the body was necessary to render it adapted to the soul; and if this reasoning be correct, the corollary follows, that a remedy full and perfect, a remedy entirely obliterating the curse of sin, and carrying out the Divine purposes in man's existence, must provide for the resurrection of the body. If, then, the gospel, while providing fully for the restoration of the soul, provides also for the resurrection and glorification of the body, and its reunion with the soul, it thereby asserts its completeness and perfection as a remedial scheme; it effectually repairs the breach which sin had made in our condition; it frustrates the malignant designs of the great destroyer, and places man finally in a position equal, at least, to that he would have attained if the apostasy had never blighted our being, nor the curse of sin entered into our world. If such be the completeness of the gospel remedy, it proclaims the wisdom and the power, as well as the boundless benevolence of God; it manifests the

infinity of his resources to meet all the contingencies of man's being, and in realizing the original purpose of God in man's creation it exhibits the Author of creation and redemption to be one and the same Being, and demonstrates the unity and harmony of the Divine dispensations. That such is the completeness and perfection of the gospel will now be shown, for it not only declares in general terms, that where sin abounded grace has much more abounded, but it explicitly reveals the resurrection of the body and the glorification of our whole nature in eternal exaltation and blessedness.

DIRECT EVIDENCE OF THE RESURRECTION.

The doctrine of the resurrection is derived exclusively from revelation. It is too recondite to find a place in the speculations of human philosophy, or even in the conjectures of man's fertile imagination. The immortality of the soul has been held with more or less tenacity by the popular mind in all ages, and heathen philosophers have elaborated arguments to give the doctrine a scientific and logical basis; but for want of a more solid foundation, and a more authoritative oracle than human reason, their conclusions had not sufficient force to sustain their own confidence; and a future existence was with them, after all, a subject of wavering speculation rather than of solid conviction. But of the resurrection of the body, the most penetrating and sagacious minds seem to have had no conception as a thing probable or possible. Though the shades and manes of the dead frequently flit before us in the mythologies of the heathen, in the reveries of their poets,

and the speculations of their philosophers ; and though various systems of metempsychosis had been propagated, we search in vain among the records of pagan literature and religion for the least trace of the body's resurrection. All their hopes respecting the body were entombed in the gloomy sepulchre, or expired at the funeral pyre. Often, when the body fell into the arms of death, affection embalmed it with odorous gums, or preserved its ashes in the sacred urn, or perpetuated its form in marble and bronze ; but no expectation of its return to life, and its reunion with the immortal spirit, ever soothed the bosom of the bereaved, or cheered the moments of the dying in the heathen world. A darkness covered the grave, unrelieved by the faintest ray. The farewell, at death, was final, and for ever.

But, in the volume of Revelation, this doctrine has a conspicuous place, and appears even amid the shadows of the patriarchal dispensation. The translation of Enoch was a glorification of man's whole nature, and a confirmation of a truth which had probably a place in the earliest revelation given to man. Job, though a Gentile by birth, and probably a contemporary with the later Jewish patriarchs, could exult amid the anguish of a diseased and emaciated body, and the desolation of all his earthly hopes, in prospect of a glorious resurrection, exclaiming, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God : whom I shall see for myself, and mine eyes shall behold,

and not another ; though my reins be consumed within me.”—Job xix. 25—27. Isaiah, addressing the Jewish church in the midst of her afflictions and calamities, comforts her with the hope of a resurrection to everlasting life : “ Thy dead men shall live, *together* with my dead body shall they arise. Awake and sing, ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead.”—Isaiah xxvi. 19. Daniel, anticipating the closing events of time, and the final destiny of men, says, “ And many (the multitude *) of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.”—Dan. xii. 2. Sustained by this hope, the Hebrew worthies endured with fortitude and joy the tortures of martyrdom, not accepting deliverance, that they might obtain a better resurrection. In the time of our Lord’s ministry, the doctrine of the resurrection was one of popular belief. Martha only gave utterance to the prevalent sentiment, when she said to our Lord concerning her departed brother, “ I know that he shall rise again in the resurrection at the last day.” In the New Testament this doctrine,

* The Hebrew word, **בַּרְגָּא**, here rendered “ many,” may, and ought, to be rendered “ the multitude ; ” and then the passage would read thus : “ The multitude of them that sleep in the dust of the earth shall awake,” &c. Thus, the same word is in Leviticus xxv. 16 : “ According to the multitude (**בַּרְגָּא**) of years thou shalt increase the price thereof,” &c. Indeed, the word rendered “ many,” whether used in Hebrew or Greek, frequently signifies not a part of a given number, but the whole. Thus the Apostle Paul, speaking of the universal condition of men by the fall, says, “ By one man’s disobedience ‘ the many ’ ” (*οἱ πολλοὶ*)—that is, all men—“ were made sinners.” Again, “ Through the offence of one ‘ the many ’ ” (*οἱ πολλοὶ*)—that is, all men—“ be dead.”—Rom. v. 15.

freed from every vestige of obscurity, stands out with constant prominence, both in the teachings of our Lord and of his apostles. Says the Redeemer to the disconsolate sister of Lazarus : " I am the resurrection and the life : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me, shall never die."—John xi. 25, 26. " Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day." " Marvel not at this : for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation."—John vi. 54 ; v. 28, 29.

The apostles proclaimed this doctrine with the same constancy that they declared any vital truth of Christianity. They preached Jesus and the resurrection, and the one theme was inseparable from the other. Their oral ministry and their inspired epistles beam with the glad tidings of a resurrection, and manifest the solemn importance in which it was held by them. When enforcing great practical truths they open the solemn realities of a future world, declaring that there shall be a resurrection of the dead, both of the just and unjust. When attesting the efficacy and power of the Redeemer's atoning death, they declare its potency in abolishing death, as well as in crushing him that had the power of death, even the devil. In asserting the fact of our Lord's resurrection, they adduce it as an evidence and a prototype of our resurrection, and

regard the general resurrection as an event so certainly connected with the resurrection of our Lord, that to deny it was in effect to deny that our Lord himself had risen from the tomb, and thus to undermine the whole Christian fabric. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead ? But if there be no resurrection of the dead, then is Christ not risen : and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain ; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 12—22. Such is the clear and explicit form in which the doctrine is revealed in the sacred volume ; such is the solid foundation of the believer's hope.

OBJECTIONS ANSWERED.

This sublime doctrine not only transcends the power of human discovery, but has had to encounter the objections urged by unbelief, in both ancient and modern times. While heathenism included it not in its belief, philosophy discarded it as an impossibility and an ab-

surdity. Pliny, in enumerating some things which he regarded as not possible, even with God, mentions the endowing of mortals with eternity and the raising of the dead; and Aeschylus, though a Pythagorean, yet absolutely denies the possibility of recalling man from dissolution. When Paul preached Jesus and the resurrection to the philosophers at Athens, the Epicureans and the Stoicks encountered him with mocking: some said, "What will this babbler say?" Others said, "He seemeth to be a setter-forth of strange gods." Nor were the heathen alone the objectors to this doctrine. The Sadducees, though professing to be the disciples of Moses, were more deeply sunk in materialism than the uninstructed pagans, denying both the resurrection and the existence of angels, or spiritual beings. Some false teachers were found, even in the early Christian church, as Hymeneus and Philetus, whose subtle theories explained away the most direct and obvious teachings, by resolving the resurrection into an event then already past. In modern times, too, some have signalized themselves by the adoption of speculations which renounce this doctrine as incompatible with the discoveries of modern science. Strange, indeed, are the aberrations of the human mind. When once it allows poor speculation to usurp the place of revelation as our guide in matters of doctrine, contradictions and inconsistencies the most absurd follow the renunciation of God's teaching. With Dr. Priestly the existence of the soul, as a distinct, immortal nature, was an impossibility, and he waited the resurrection as the sole recovery of man's conscious

existence; but with Dr. Bush the resurrection of the body is an impossibility, and he confides alone in the soul's immortality for the continuance of man's existence in a future state. Take the negatives only of these philosophizing dreamers separately, and they quietly destroy each other's system; take their negations unitedly, and they do away with man's future being altogether; but take their positive beliefs, and we have between them an admission of the very truths which revelation declares. What a concession to truth we have in the contradictory theories of such men!

But does the doctrine of the resurrection involve a physical impossibility? Have any facts in modern science discovered that either old objections or new ones, against the resurrection, are logically sustained? Have we, indeed, arrived at a period when either the doctrines or the facts of the Bible are proved to be untenable, and must be rejected in deference to the philosopher's superior knowledge of nature? Assuredly not; and the evidence we have that the Author of the Christian revelation is also the author of nature, inspires the assurance that his works can never contradict his word. Time has obliterated many human opinions, but not a solitary doctrine of revelation. The theories of men have come and gone like the waxing and waning moon, but the word of the Lord endureth for ever; and its truths shine the brighter for the searching ordeals through which they have passed. Hence we hail the progress of discovery, the advances of science, and the diffusion of knowledge, because as the mists of error retire, the evidences of revealed

truth emit a brighter radiance, and the folly of infidelity becomes more fully exposed.

Whatever form the objections against the resurrection may assume, they all resolve themselves into a speculative character. Passing by the ancient theory which regarded matter as essentially evil, the prevalent objections of modern unbelievers are grounded on the dissolution of the body, and the subsequent assimilation and transmutation of its particles. Let these two ideas, involved in the objection, be separately examined.

Dissolution. No one who admits the truth of the Scriptures can rest an objection against the resurrection of the body merely on account of death, as the records of the Old and New Testament furnish numerous instances of a power by which the dead may be raised to life; and the resurrection of our Lord himself, on the third day, is both a demonstration of that power and the grand evidence of the Christian system. But the objection takes its rise in the decomposition of the human system. It is alleged that, immediately after death, the human body, like all other inanimate substances, is subjected to the laws of chemistry, and its component particles become resolved into their primitive elements or constituent gases. Let this objection have its full force, but it proves not the impossibility of the resurrection, because—

1. Decomposition is not annihilation. If it were, then the objection would have weight, at least against the restoration of the same body; but so far as scientific tests can be applied in the examination of matter, it is found incapable of annihilation under any process

to which it is subjected. The decomposition of a body is nothing more than the separation of its parts; and whether the component parts of a body be dissolved by the slow process of putrefaction, or the rapid operation of combustion, or some active chemical analysis, those parts, however diminutive, remain in existence. It matters not how impalpable, gaseous, and imponderable the particles may become, they are not destroyed. Though reduced to their ultimate atoms, they still have an existence and a locality as real as the largest globes that sweep through immensity.

2. Neither does the dissolution of a body involve the impossibility of the recombination of its parts. As all the parts of the whole still exist, they may be re-united. Indeed, the resolution of a body into its parts, and the reunion of its parts, are effects among the ordinary operations of nature. Nature changes water into ice, and ice into water, thus restoring the same particles into their original composition. By chemical agency man can change water into two gases, oxygen and inflammable hydrogen, and again change the gases into water, thus restoring the identical particles to their original combination. Men can change hard solid metals into liquids, and pour them from vessel to vessel, and again restore the liquids into solid metallic substances. Time would fail to dwell upon the analytic, synthetic, and allotropic properties of matter. Yet matter has no properties but what God himself has given to it. What, then, should hinder him from using those properties in the fulfilment of his own word in respect to the human body? If nature in her ordinary

operations dissolves existing substances and reunites them ; and if men, by availing themselves of nature's laws, can do the same in some respects, why cannot the Great Creator recompose the human structure out of its dissolved elements ? Though this is an effort beyond the power of nature, it is not beyond the power of the God of nature. Though second causes cannot produce it, the Great First Cause of all things can do it, and, in effecting it, his personal agency becomes manifested and his perfections displayed.

3. The fact that the particles of a human body after death become scattered, can present no difficulty with God, simply because he is God, and, therefore, has both wisdom and power to execute the purposes of his will. It matters not how widely dispersed, nor how multifariously combined, the atoms which once composed the human body, they still exist : and because God is omniscient he knows where they are : and, because he is omnipresent, they are under his control. His eye is on every part of his works, and the smallest atom, as well as the largest globe, is equally under his notice—nothing can escape his observation. Whether the separated particles of the human body lie buried in the earth beneath, or float in the ether above ; whether they are borne on the stream, or ride on the wings of the wind, or blossom in the flower, or be elaborated into the most complicated textures of other substances, God sees each atom, and knows to what body it belongs ; for his presence fills all space, and his eye sees all things.

4. Jehovah is also infinite in power as well as in

knowledge, and, therefore, while nothing can be too diminutive or complicated for him to know, nothing can be too hard for him to do. If his omniscience implies a perfect knowledge of each atom, does not his omnipotence imply the power to bring them together, and reunite them into one system? Cannot the Almighty Jehovah as easily recompose the human structure as the chemist can recompose his analyzed compounds? Cannot that Infinite Being, who at first made man out of the dust of the earth, build up again the fallen tabernacle from its ruins? Cannot he, who formed from the dust of the earth the elaborate structure, with its bones, its muscles, its nerves, its arteries, its veins, and its complicated visceral organs, and clothed the whole with a transparent cuticle—who has so admirably arranged the structure, adjusted the vessels, and compacted the system, as to render it adapted to health, activity, and usefulness—cannot the Author of this wonderful fabric reconstruct the body out of its dissolved and scattered elements? Did he at first create it, and create the atoms, too, out of which it was formed, and can he not fashion it again out of the materials made already to his hand? Reason says he can, and Holy Scripture says he will—and folly herself may be ashamed to doubt his ability. Those who object do greatly err, not knowing the Scriptures, nor the power of God.

There are propositions even in natural science and natural theology much more difficult to comprehend than the resurrection, and yet we are compelled to admit them, in order to avoid the sheer absurdities and

contradictions involved in denying them. The propositions that space is boundless, and that God's existence has neither beginning nor end, present mysteries which the strongest minds cannot fathom. The creation of matter, or the bringing a thing into being which had previously no being at all, was deemed by the heathen an absolute impossibility; but we are compelled to admit both the possible and the actual creation of matter, not only on the grounds of revelation, but on philosophic grounds, in order to avoid the absurdity of supposing matter to be eternal and self-existent, and to escape the numerous other absurdities growing out of that supposition. Vast as this universe must be, with its congregated systems of ponderous globes, there was a time when it had no existence, and when the smallest atom had no being. Innumerable as are the intelligent beings that occupy the spiritual world, there was a period in the ages of eternity when they had not begun to be. However far back in the annals of duration we may refer the first act of creative energy, there was a period when it was put forth, and there was an antecedent eternity when there was neither a crawling worm nor a radiant seraph; when there was neither a revolving world nor a solitary molecule of matter; when universal nature was a universal blank, when the triune Jehovah existed alone in absolute solitude. Therefore, all things which are, and the very elements of which they consist—their essence as well as their attributes and modes of being—have been brought into actual existence by a creating energy. As surely, then, the power exercised in creation involves

a power adequate to reconstruction, a power adequate to raise up that which has fallen down, to recompose a substance out of the elements which, though dispersed, have yet a real being. If man can take down and build again his own habitation from its ruins, so God, who created all things, the great Author and Architect of the universe, can raise the body from its scattered atoms: and what he can do he will do in this instance; his almighty power shall fulfil his unchanging word, and accomplish the purpose of his infinite love.

But against this conclusion it is alleged that the law of assimilation and transmutation presents an insuperable barrier; for in the revolting custom of certain savage tribes men devour one another; and not only so, but, as a general rule, past generations, on decomposing, become assimilated into the various forms of vegetable and animal life, and thereby afford, in part, the aliment of which future generations are composed, and hence the restoration of each identical body is impossible.

1. We reply that, happily for mankind, the horrid custom of cannibalism has been extremely limited, and, when practised, it does not necessarily follow that a portion of one human body so devoured is permitted permanently to become assimilated into another; for if an assimilation of such should take place in a few solitary instances, he who made the body could easily cause such particles to pass away. And as to the process of decomposed human bodies becoming transmuted into the food of man, and that again assimilated into a component part of the human system, we reply, it is

only a diminutive fraction of what is received as food that becomes assimilated, and which those particles are that are thus assimilated it is beyond the province of philosophy to determine. The operations of the laws of transmutation and assimilation are too occult and complicated for either observation or experiment to determine their ultimate effect, as to each or any of the particles of food received into the system; and, unless this were done, any conclusion drawn against the identity of the body at the resurrection is a conclusion drawn in the dark. It is to reason from our ignorance against our knowledge. We do know that God has said he will raise up the body, but the operation of the laws of assimilation we do not know, as to their ultimate effect, respecting any particle of matter; and to set up what we do *not* know in refutation of what we *do* know, is to degrade our reason by practising a gross absurdity.

2. The fact that God has predicted the resurrection, is itself a guarantee that he will fulfil it; and we have only to suppose that his wisdom and power are employed in fulfilling the purposes of his Gospel, as they are constantly employed in fulfilling the purposes of his Providence, and we have then philosophic ground for our faith.

In the economy of nature, God's agency extends to the control and direction of the minutest particles of matter. He hath so balanced the antagonist forces of attraction and repulsion, as to produce the harmony and stability of the universe. He hath weighed the mountains in scales and the hills in a balance, and

measured the ocean in the hollow of his hand—so apportioned the altitude of mountains, the depth of valleys, the cavities of the ocean, the quantity of water, and the breadth of its surface, to the requisite heat and moisture of our world, that earth's temperature is fitted for man and beast. He hath so perfectly adjusted the laws of evaporation, condensation, refrigeration, and electricity, as to produce those meteoric revolutions which are necessary to animal and vegetable existence. He hath so perfectly proportioned the gases of the atmosphere as to sustain life instead of destroying it. He hath built up the earth's crust of materials subservient to the creatures' good, and so disposed of the strata as to render their contents accessible for man's use. He perpetuates the same variety of species in the animal and vegetable kingdoms, and sacredly guards the line of distinction from being either obliterated or confounded from age to age. He continues the due proportion of the sexes in the various tribes of creation, with that unalterable precision that fulfils the purposes of his providence. In all things he so perfectly adjusts the supply to the demands and requirements of nature, that the one is a perfect response to the other; and he so minutely regulates the laws of digestion, assimilation, and secretion, that the system itself retains only what is required to maintain its bulk and strength, and spontaneously casts off what is superfluous and hurtful. Now, in all these operations, so minute, so multifarious and complicated, God works with atoms—with the smallest atoms, and he works with every atom in particular, for the whole is composed of individual atoms.

Many of the most stupendous revolutions in nature are but the sum of the operation of atoms. Every atom has its part to fulfil, and is a link in the chain of causes and effects; so that to deny God's direction and control over atoms, is to deny his direction and control over the largest systems. It is not a general superintendence, but a minute arrangement, control, and direction exerted and continued over every molecule of matter, as well as over every globe; and whether the diversified operations of atoms flow from general laws originally impressed on nature, or from the special, continuous, and active agency of the Creator, the result is the same —every particle of matter is under a guiding power, and is directed to fulfil its appointed work in the economy of nature. If, then, the resurrection be a purpose of God unfolded in revelation, we have only to prove that he controls the operations of nature in subserviency to the purposes of revelation, and the objection of an opponent falls to the ground.

Now, the whole history of Providence furnishes evidence of the truth that the laws and operations of nature are subordinate and subservient to the purposes of grace and revelation. Hence the numerous miracles recorded in the sacred volume. For in every miracle, the laws of nature have been suspended, altered, or reversed, by the special interposition of Almighty power in subservience to a purpose connected with human salvation. Nature is but the instrument of God, and must do his will; the Bible is God's revealed will, and the operations of nature cannot frustrate that will. Both having one Author, the one must work in har-

mony with the other; but as revelation is a higher manifestation of God than nature is, the laws of the latter are subordinated to the former; and if at any time her ordinary operations would either contravene a revealed purpose or be inadequate to its accomplishment, they are deflected, or suspended, or changed, as the revealed purpose may require. This has been the case in hundreds of instances already; and in reference to the resurrection, the great Author of nature will so direct and control the laws of decomposition, transmutation, and assimilation, that they shall be made to harmonize with his purpose respecting the resurrection of mankind.

3. If a *special* interposition should be necessary to control the laws of assimilation in subordination to the Divine purpose in reference to man's resurrection, it is only conformable to that special providence which must have been exercised over man originally to secure his immortality, if he had retained his innocence. For had he never sinned he would never have died, though decay and death were the inheritance of all other forms of organized life. Geology reveals to us the fact that death has been almost coeval with life through all the stages of organized being; and death was also the common destiny of vegetable existence, and of all the inferior animals brought into being contemporaneously with Adam. Yet, if Adam had not sinned, he would have been exempt from decay and death. Immortality was his inheritance, and the reward of his obedience. Thus, in a world of decay and death, he would have been the only being exempt from mortality; and in being

exempt from death, he was placed, as a favoured and dignified exception, above the operation of general laws; and in being thus distinguished, as above the natural and universal laws of decay and death, he stands forth in creation an object of special regard—an object for whose interest a care and providence were exercised above that exercised over general nature, and to whose higher interests and destiny nature was subordinate and subservient. If then a special care was required originally to preserve man's immortality, had he not sinned, we may rationally infer, there will, if necessary, be a special care and providence exercised to prevent any of the multifarious operations of nature from contravening the purposes of God respecting man now he is redeemed. Moreover, the fact that God so loved man as to redeem him, by the incarnation and death of his own Son, is the pledge and assurance of his condescending goodness to interpose in any way necessary for his welfare. The resurrection of the body will be a great miracle; but if it should require a continued series of prior miracles to secure its accomplishment, we marvel not, for it is in character with God's previous goodness to man: our wonder at this is already lost in the greater miracle of our redemption by Jesus Christ. The resources of infinite wisdom and power are laid under tribute to accomplish the purposes of benevolence toward man, and fulfil the declarations of unchanging faithfulness and truth. Here, then, is the ground of our confidence in the resurrection of the body—*God hath said it!*

THE DOCTRINE IN HARMONY WITH THE ANALOGY OF
NATURE.

1. Having established the doctrine by the authority of Holy Scripture, and answered such objections as have any importance, it may not be out of place now to remark that, although this doctrine derives all its authority from the testimony of revelation, yet there are changes and transformations constantly going on in the economy of nature which bear such an analogy to the resurrection, as shows that this predicted event is one by no means discordant with existing facts. Look at the continual process of renovation and decay in the vegetable kingdom. In summer vegetation flourishes in the full vigour of its maturity : in autumn it declines : in winter a great portion of it dies, and the remainder sinks into a state of torpor analogous to death. But in spring it revives, and all nature rejoices in new life, and puts on an efflorescence of beauty and luxuriant fecundity. Look at the revivescence and transformations of some parts of the animal kingdom. That unsightly reptile crawling on the foliage is the larva of a beautiful winged insect in the first stage of its existence, and is on its way to a higher state of being. In a short time it weaves for itself a silken shroud, then changing its form, it passes into a chrysalis state, and remains torpid and entombed for some months. But under the genial influence of a summer's sun it revives, bursts its tomb, and appears a lively, beautiful creature of another species. Every vestige of its former mean existence has disappeared. Elegant in form, resplen-

dent with all the hues of light, and endowed with new powers of activity, and new faculties of enjoyment, it spreads its gossamer wings to the balmy air, inhales the nectar of flowers, and basks in the solar ray. Now here is a resurrection, or something like it, in which most of the same particles are raised and transformed, and the creature enters upon a new and advanced stage of existence. In this transformation there is a marvellous display of wisdom and power in the Creator, and a change for a worm which may well render credible that which is promised to man.

2. We have inspired authority and example for referring to the analogy of nature on the subject of the resurrection. The Apostle Paul in answering the cavils of an objector, says, "Thou fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed his own body." The leaves, the stalk, and the whole fabric of the plant die; only a minute grain called the seed remains, and even this must be subject to decay and partial dissolution, before the rising germ appears. The lobes and farinaceous parts of the seed itself perish, and become nutriment to the surviving germ, which soon shoots forth, and assimilating the surrounding particles of earth, and fed by the rains and atmosphere, and cherished by the solar rays, rises into a form equal in size and beauty to the parent plant.

3. But in the Apostle's words there is a great prin-

eiple involved, which applies to the general process of both animal and vegetable existence. It is this—that the death of one generation is necessary to the life of another. Now this applies to the whole history of organized existence, not only in reference to existing races, but through all antecedent periods in the history of our planet. If the science of geology be true, the existence of successive generations, after the creation of the first races, has been continued through the agency of death. In reference to all the higher forms of life God has made, death is the necessary antecedent, and the sustainer of life. Death in the vegetable creation forms the grand platform of all subsequent existence in the animal creation. If the first vegetable races had been deathless, there must have been, unless God had changed the process of creation, a sudden and eternal pause to progressive existence in this our world. No vegetable mould could have been formed, no fertile soil could have been produced; none but the lowest kinds of vegetation could have existed. No forests would have reared their lofty heads, no golden harvests of corn would have bent to the breeze, no animals would have grazed in verdant fields, no human being would have existed. The earth, to this hour, would have been a dreary, barren, untenanted waste—not a wilderness, but a naked sterile void. It was the death of the first generation of plants that deposited a slender mould which sustained and enriched the second. It was the death of successive generations that provided a soil for the sustenance of higher orders, as the creative fiat brought them forth. It was the existence

of higher races of vegetable life that formed the sustenance of animal existence, as the eternal God spoke them into being. Thus the highest forms of organized life, with all the enjoyments of sentient existence, are owing to the successive ravages of death. Many of the rocks which form the earth's crust, are composed chiefly of the spoils of death, which, on being broken, triturated, and pulverized, become assimilated again into vegetable and animal substances, and thus live again after sleeping in death for thousands of years. The surface soil which covers the face of the earth is formed mainly of the accumulations of death. The vegetation which crowns the landscape, and the numerous forms of animal existence in earth or ocean, are made up in a great degree of the spoils of death—are composed of particles which had previously passed through the process of life and death; and in some of these particles that process had been repeated a thousand times. Every fabric of organized matter, then, is built up in a considerable degree of particles which had been previously dead; but they have become assimilated and vitalized, and take their places again in animated being.

Thus the returning of dead matter to life is a constant process in the economy of nature; and the resurrection of the human body itself is but the collection, reconstruction, and vitalization of the particles which had existed in human nature before. Hence the death of the body is spoken of in terms which indicate its easy and certain return to life under the power of God. It is a "sleep," and the dead body is as certain

to awake at the call of God, as the body in health awakes from refreshing repose. It is compared to a "seed sown" in the earth, because it is laid down in order to rise again; and as certain as the putrefied lobes and farinaceous parts of the seed enter into the rising plant and become vitalized again, so certainly shall the human body, after the process of dissolution, rise into newness of life. Looking then at the distinct and emphatic enunciations of revelation, at the harmony presented in the analogy of nature, and the infinite resources of the Almighty Creator, we may well interrogate the objector with astonishment at his incredulity, and say, "Why should it be thought a thing incredible with you that God should raise the dead?"

THE PROPERTIES OF THE GLORIFIED BODY.

We now proceed to speak of the nature and properties of the body in the resurrection.

1. As to the identity of the body in the resurrection. On this subject various opinions are entertained. Some contend, as Locke, in his controversy with the Bishop of Worcester, that neither reason nor Scripture implies that the identical atoms which compose the body in the present life shall be raised again, but simply that there shall be a vital union of the soul with a suitable material fabric. Others maintain that a certain part of the human body is rendered incapable of assimilation, and that this forms the germ out of which the glorified body will be raised. Others, again, contend that it will be the same body which we now have that will be raised again.

The first opinion is, we think, formed upon too loose an interpretation of Scripture, and contemplates rather a creation or a new formation, than a resurrection. The second opinion is a mere conjecture, which is neither sustained by any direct statement of Scripture, nor, as we think, conformable to its general representations.

The third opinion, soberly understood, and the word identity or sameness taken in its popular acceptation, expresses the doctrine as represented in the sacred volume. The word resurrection (*ἀνάστασις*) certainly means a standing up again, and when applied to the body expresses its return to life. It was the same body of Christ that died and was buried, that rose again on the third day. In the case of the many saints that rose again, after our Lord's resurrection, the same bodies which had putrefied in their tombs were raised, and appeared unto many. For it is expressly stated, that "the graves were opened, and many bodies of the saints which had slept arose, and came out of their graves after his resurrection, and appeared unto many." —Matt. xxvii. 52, 53. Enoch and Elijah took with them to heaven the same bodies in which they lived on earth. Our Lord, in speaking of the resurrection, says, that "all that are in the graves shall hear his voice and shall come forth." And it cannot be denied that the general teachings of Scripture broadly represent the resuscitation of the same body which lives and dies. At the same time, the phraseology of Scripture is seldom used in a refined and metaphysical sense, but according to the common popular style of speaking; and hence, when the Scriptures advert to the resurrection of the

same body, they do not determine, with philosophic nicety, whether or not the raised body shall consist entirely and exclusively of the identical particles which are laid in the grave, or which belonged to the body at the instant of death; but in general terms, and in a popular acceptation, they speak of that body united to the soul on earth as the one to be reunited to the soul hereafter.

This popular representation of the doctrine excludes from it those metaphysical distinctions and niceties about identity which a sceptical captiousness, or a prurient curiosity, might originate. The identity of the Scriptures is the identity of common sense, the identity understood by the popular mind. In speaking of a tree, in the different stages of its growth, we call it the same tree, notwithstanding the change it has undergone from the time it was a sapling to the time of its full-grown dimensions; and in speaking of man's body we call it the same during the whole period of his life, notwithstanding the difference there may have been in its materials and structure from childhood to old age. The language of Scripture is used with similar latitude and freedom. When Eve was first brought to Adam, he said of her, "This is now bone of my bones, and flesh of my flesh," although she had been formed of a single rib taken from his side. How much of the material of the present human frame may be required to constitute the spiritual glorified body, no man knoweth; but that there will be such an identity, both in material and relation, between the body living and the body raised, as will render it, in a popular sense, the

same body, is the teaching of Holy Scripture ; and without useless speculation or conjecture, to its authority we reverently bow, and yield our confident and unhesitating assent.

2. The glorified body will have the human form. When Elijah was translated, he ascended to heaven with the human body unchanged in its external form ; and many centuries after, when that prophet and Moses appeared with our Lord on the Mount of Transfiguration, they both had the human form. In all the representations we have of the blessed in heaven, they appear, though resplendent in glory, in the human form. When our Lord ascended to the throne of his majesty, he took with him the same body which had been crucified, retaining the same form he had assumed in his humiliation ; and in every instance of his subsequent appearance, whether to Stephen before his martyrdom, or to Saul of Tarsus on his errand of blood, or to St. John in the sublime visions of the Apocalypse, he presents himself in the form of our humanity ; and, finally, when he will come in the glory of his Father, to judge the world, he will appear as the Son of Man. Since, then, in all the representations of the glorified the human form is preserved ; and since that form is honoured as the shrine in which the Shekinah dwells, both on earth and in heaven, as the Advocate, the Sovereign, and the Judge of all ; and since the believer is to be like his Lord when he sees him as he is, it is evident that "the human form Divine" is designed to be a permanent type of our race. Therefore, however changed in its properties and faculties, and however

glorious in its aspect, the body may be when raised from the dead, it shall reappear in the honoured contour of man. May we not also suppose it probable, that as the minds of those who die in infancy and childhood may, ere that period, have become developed to mature attainments, and as they are fitted for continual advancement, their bodies will be raised in the full stature of human nature?

3. But though the glorified body will be formed of the same substance and retain the same general contour as the present human fabric, it will be greatly superior in its properties and faculties. There is, on this interesting topic, a gratifying fulness of information in the Scriptures, especially in the marvellous revelations of Paul in 1 Corinthians xv. In that chapter there falls a clearness and fulness of light upon man's future destiny that dazzles and astonishes us. To prepare the mind for the disclosures he was about to make, the Apostle introduces his revelations by referring to the various modifications and susceptibilities of matter as presented in the universe of being. He says, "All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory." As if he had said,— Matter presents different forms in this world from what it does in other worlds; and in all worlds it exists under

numerous modifications; and with these wonderful susceptibilities of matter, think it not incredible that the Divine Being will render the human body the subject of a great and glorious transformation.

Matter, though consisting of a few simple elements, is capable of an endless variety of combinations and forms. We see it in the character of rocks, metals, earths, vegetables, fleshy fibre, water, air, light, fire, and electricity. In some of its combinations matter is solid, and easily perceived by all our senses; in others, it is so subtle as to escape the observation of some of our senses—as the air, which we can feel but cannot see; as odours, which we can smell but can neither see nor feel; while in other states, matter is so exquisitely minute and ethereal that it escapes all our senses,—as the magnetic fluid, the presence of which can only be perceived by its effects. Within the last half-century what marvels has the chemist discovered in the allotropic properties of matter! In the laboratory of nature how much more marvellous are the transformations constantly going on! but our familiarity with them blunts and wears away our astonishment. The chemist casts sand into the fire, and it becomes glass; but the oyster, in its dark recess, elaborates the beautiful pearl from an excrescence of its own substance. Even without the aid of organization nature can produce gems from earths, and form the brilliant diamond from the same material as the dark and opaque charcoal. The artist can chisel the marble and make the canvas blush with mimic forms; but nature, ever active and efficient under the hand of her Creator, causes dead matter to become

vitalized, and appropriates it to vegetable and animal organization. Plants put on hues of inimitable beauty, and extract from rude earths fluids and invisible essences that fill the air with richest fragrance. Fleshy fibre, awhile ago dull, inanimate matter, not only participates of life, but becomes mysteriously united to mind, and acts in concert with its invisible volitions, intellectual operations, and spiritual emotions. With such evidences of the susceptibilities of matter under the agency of the Great Creator, we are prepared to receive with a rational confidence the wonderful revelations given of the exalted properties to be possessed by the human body when raised from the dead. To those revelations then let us now bend our attention.

4. "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly: the second man is the Lord from heaven. As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show

you a mystery ; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump : for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.”—1 Cor. xv. 42—54. Blessed God, what a glorious discovery hast thou condescended to give thy creatures of their future destiny, of the dignity and happiness in reserve for them that love thee ! O may we be faithful to inherit the glory thou hast promised. In analyzing this sublime description of the glorified body, the following superior properties are rendered prominent :—

5. The glorified body will be immortal. “ It is sown in corruption ; it is raised in incorruption.” The present body is mortal, being subject to death as the curse and penalty of sin. The dire apostasy has sown the seeds of mortality in its constitution, and no care can protect it, no elixir preserve it, from its downward tendency. As soon as it lives, it begins to die, and after death it becomes dissolved and reduced to unorganized atoms. But at the resurrection the curse is removed, and the body becomes naturally immortal. It is no more subject to disease, disorder, and decay. In the present world some substances are much more durable than others : thus, iron is more durable than wood, and gold more durable than iron. But platinum

is said not only not to rust or corrode when exposed to air or moisture, but not to melt when exposed to the most intense heat of a furnace, and to come out bright and untarnished ; yet platinum gives way and becomes dissolved by the action of powerful acids accompanied by heat. The human body itself, though laden with the curse of sin, retained so much of its primeval vigour in primitive times that it survived the age of nine hundred years. But thousands of years will bring no decay to the glorified body ; it will be absolutely indestructible, immortal as the soul itself, and enjoy that perpetuity of being which would have been its inheritance if sin had never entered into our world. It will neither wear out by activity nor decay by age. Through the countless ages of eternity it will retain its vitality and the freshness of youth. Death itself being destroyed, the union between body and soul shall no more be interrupted. Life—life, unfading and eternal life—shall be the united inheritance of both body and soul.

6. The body at the resurrection will be glorious. “It is sown in dishonour ; it is raised in glory.” The human body is now degraded by sin, by the diseases which flow from sin, and the mortality which is the penalty of sin. The crown is fallen from its head, and its original glory is departed. Sometimes it is defective or deformed at its birth, or infected by hereditary disease ; sometimes it is maimed by accident or wasted and full of pain by affliction, haggard and withered by old age, and finally it putrefies in death. It is now a vile body ; for immediately after death it becomes foul to the touch, offensive to the smell, and loathsome to

the sight, and worms and meanest reptiles riot on the putrefying carcase. Even Abraham had to say of his beloved Sarah, "Let me bury my dead out of my sight." But the body, when raised again, will be free from every vestige of the dishonour entailed upon it by sin. No putrid sores, no racking pains, no defective members, no latent diseases, no malformations, shall be either inherent in the body or contingent on its existence. It shall be wholly free from the degrading relics of our apostasy, and from the possibility of their return. Whatever distortions in form, or defects in our organization there may be at death, they are all for ever left behind when we leave our tomb on the resurrection morn. The risen body will be complete in its parts, perfect in its constitution, beautiful in symmetry, and radiant in aspect. When celestial messengers have visited our world, they have shone with splendour as if clothed with robes of light. Probably we have here the scintillations of the glory that shall be revealed in us on that day. Daniel says, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." And our Lord assures us that in the great day of judgment "the righteous shall shine as the sun in the kingdom of their Father."—Daniel xii. 3 ; Matthew xiii. 43. It is raised in glory.

7. The body at the resurrection will be vigorous and powerful. "It is sown in weakness; it is raised in power." Now the body is subject to a thousand infirmities. Every part of the structure and organization is characterized by a feebleness that soon becomes

manifest. Hence the sense of weariness, fatigue, and exhaustion by labour. Hence the inability for any long-continued effort, and the restraints constantly put upon the operations of the intellect and the emotional powers of the mind. The body in its present state is too weak to resist the corrosion of the elements, or the wear and tear of its own operations, or the efforts of the noble powers of the soul ; and after a few years it either succumbs to the power of disease, or like a worn-out piece of mechanism, it stands still from the exhaustion of the springs of action. Such a body, both in the term of its being and the feebleness of its powers, is not fitted for the soul beyond the mere period of its embryo condition. But the body, at the resurrection, shall be raised in power. Though formed of the same material as the present, yet its Divine transformation will render it as different in its properties as the diamond is to a piece of charcoal, as the richest and most durable gems are to the friable earths of which they are composed. Like gold freed from all its drossy impurities, it shall be refined and purged from the last element of weakness, corrosion, and decay, and be endued with unfailing energy and immortal vigour. It will neither sink under exertion, nor wrinkle with age. The vigour of youth will be the companion of its immortality. It will be strong as the soul itself, fitted for all its intense activities, its noble enterprises, and its holy enjoyments, during the whole range of its being. It will be able to sustain an exceeding great and eternal weight of glory. When God was entreated of Moses to show him his glory, he answered him,

"Thou canst not see my face ; for there shall no man see me and live."—Exodus xxxiii. 20. Which implies that the splendour of the unveiled presence of God would overpower human nature and extinguish life ; but the risen body shall be adequate to sustain the view of God, strong to bear the effulgence of his glory and the perpetual joys of his presence. It is raised in power.

8. The glorified body will be a spiritual one. "It is sown a natural body ; it is raised a spiritual body." The original words, *σῶμα φυσικόν*, rendered natural body, mean an *animal body*, and are thus contrasted with the words, *spiritual body*. It has many properties, instincts, appetites, habitudes, and wants, common to itself and the inferior animals around us, and a corresponding organization. The animal body is, then, the characteristic of the body in its present state, and of which it will be divested in the resurrection, for it will then be no longer an animal body but a spiritual body. The Apostle does not say it will be changed into a spirit, and lose its materiality. A body it will still be, but so refined and spiritualized as to be adapted to a spiritual state of existence. This involves a wonderful transformation in the material fabric.

The Apostle tells us expressly that "flesh and blood cannot inherit the kingdom of God." And this change in the physical texture seems to imply the absence of the circulatory, respiratory, digestive, and assimilating organs, together with all the elaborate visceral system connected with their animal functions. A spiritual body, in contradistinction to an animal body, implies also

the absence of those wants, appetites, and propensities which pertain to the animal state, and a consequent freedom from the cares, exercises, and labours necessary to provide for such an inferior condition. Our Lord rebuking the unbelief, and the sensual and inferior views of the Sadducees, says of the saints in the resurrection, "That they neither marry, nor are given in marriage, but are as the angels of God in heaven." From which it appears that the whole class of animal instincts and requirements will be purged away. In the present body, we see two kinds of organization—one to keep up the system by assimilation, and the other to supply the mind with suitable apparatus for the exercise of its powers. All the former, as no longer necessary, will not be restored, but the noble organs which minister to the soul's interests will, we may presume, be restored in a highly improved state in the glorified body. Probably, indeed, the glorified body will be simple in its structure, and have no wants of its own; and, in the absence of animal instincts and necessities, there will be the cessation of the conflicts arising from the antagonistic claims of flesh and spirit. The imperious demands of our animal nature will be done away, and the passions allied to our inferior nature never more obtrude themselves against the interests of the soul. The body, being spiritual in itself, will perfectly harmonize with the nature, the purposes, the aspirations, and affections of its spiritual occupant, and will be a noble and immortal fabric, endowed with such marvellous organs and properties, as shall render it the medium through which the soul, without any

hindrance, but with the greatest facility, may put forth its mightiest energies, rise to its highest attainments, and receive its most enlarged enjoyments.

9. The human body in the resurrection will resemble our Lord's glorified body. On this topic the following instructive and exhilarating parallel is drawn by the Apostle : "There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthly : the second man is the Lord from heaven. As is the earthly, such are they also that are earthly : as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

Now here the Apostle notes two distinct epochs and orders in the history of human nature—the earthly and the heavenly. The first the characteristic of man in his introductory state of being, and represented by Adam before he fell. The next, which characterizes the highest state of human nature, is not animal but spiritual, not earthly but heavenly ; and is represented by the glorified humanity of Christ. The body of the saint, therefore, in the resurrection, is not compared with that of Adam in his innocence, because though his body was immortal it was earthly, and adapted then only to an earthly state of being ; but it is compared to the body of Christ, after his ascension ; for it was then not only immortal, but spiritual, heavenly, and glorified.

This, then, becomes the type and pattern after which the risen bodies of the saints shall be fashioned. It is the believers' highest ambition to be like Christ on earth; it is the pleasure and the promise of Christ that they shall be like him hereafter—like him in body as well as in soul. For at his coming he “shall change this vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.”—Phil. iii. 21. “Beloved,” says St. John, “now are we the sons of God, and it doth not yet appear what we shall be.” No, after all the bright anticipations of faith and hope and all the glowing revelations of Scripture, “it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”—1 John iii. 2. From this we see that the bodies of believers shall shine with a splendour like that of the Saviour's body when he appeared on the mount, and like that in which he will appear when he comes to judgment.

What wonderful condescension is this!—that beings who had rebelled against him, despised his cross, rejected his mercy, plunged themselves into all sorts of pollution and guilt, and once almost as far from Christ as hell from heaven, should, through his abundant mercy and his efficacious blood, be exalted first to the relation of sons, and finally inherit his glory as his heirs, be for ever with him, and be made for ever like him. Would it not have been enough to pardon a rebel, to save him from hell, and then annihilate his existence? Yes, this, even this, would have been infinite mercy. But nothing

less can satisfy the tender love of him who died for us, than to make us like him, and elevate our whole nature to glory, heaven, and immortality ! Herein is love—boundless and everlasting love ; and such love demands our hearts, our lives, our all. This one word comprises our highest bliss, our greatest honour, “ we shall be like him and see him as he is.”

10. A nature thus glorified must be endued with a capacity for greatly augmented joys—for a higher elevation in the condition of its being than it had in the separate state. A spirit, pure, holy, and unspeakably blessed already, and advancing in every attainment from the first moment of its abode in the region of bliss to the period of the resurrection, is now reunited to the glorified body. The various modes in which the improvement, elevation, and happiness of the soul’s condition will be promoted by this reunion, we are not able to describe, but that such will be the case we have the most direct and positive assurance. The very fact of its reunion with the body implies this.

Probably the soul has powers yet undeveloped, which await the more favourable condition of its reunion with the glorified body. Among the inferior tribes of creation we often see powers essentially inherent, but latent in the earlier stages of their being, and undeveloped until they arrive at a more advanced stage of existence. What powers of beauty, fragrance, and fecundity lie enveloped in a single seed, but which remain latent until favourable conditions develop those powers, and a more advanced stage of being renders them evident to our admiring observation ! What powers of

activity and enjoyment are involved in the larvæ of some insect tribes, but remain latent within them until new conditions and a more advanced stage of being have unfolded them ! If such a law of progress belong to inferior beings, whose existence is for a few days, can it be incongruous to apply it to the noblest work of God, whose existence knows no end ? What capacities and mental energies are enveloped in the embryo of a human being, which gradually discover themselves in the future history of the philosopher, in the divine, and in the spirit before the throne of God ! Yet what is this brief history but the commencement of man's being, compared with those interminable ages through which he is destined to live ? Looking at the eternity which lies before him, at the powers already developed, and which he exercises in the separate state, and looking at the fact that his soul is to be reunited to a body with new powers and capabilities ; is it not reasonable to suppose that this new stage of his being will be opened with the development of powers hitherto latent, but then quickened into activity, and furnished with a new and suitable medium in the spiritual and immortal fabric raised up at the coming of our Lord ? The very fact that the soul is thus united to such a noble material system, endowed with new and exalted properties, we think renders it highly probable that the design is to unfold some latent powers in the soul's mysterious being, which shall greatly widen the range of its observation and experience, afford facilities for new and untrodden acquirements in the regions of knowledge, augment the sum of its blessedness, and render the

manifestations of Deity to its consciousness more vivid and glorious.

But apart from all speculation, the fact that human nature is now actually united to the Deity, in the person of the God-man, our Lord Jesus Christ, is of itself an evidence of its capability to advance without limit and without end in every attainment that elevates and ennobles existence. We need not inquire how it is that human nature is itself capable of such an intimate identity as that which subsists between it and the Deity, nor how its powers have become so expanded as to be the repository and medium of the thoughts, affections, purposes, and acts of the Infinite Mind, so that Deity can operate without restraint through the energies of man. These things are mysteries too deep for us to fathom, but the facts are as patent as any truths in revelation ; and they reveal to us the wonderful capabilities of our nature. The nature of Jesus is still human, however exalted, and however intimate its union with his Deity ; and it supplies us with evidence that the happiness and dignity of the human soul in eternity have no conceivable limitation; and that the body when raised again and made like Christ's body, will be adapted to the most exalted attainments and the most refined enjoyments which the soul can realize. It is enough that our body when glorified will be like Christ's body—a nature that is a fit shrine for the Deity, must be fit for the highest elevation and refinement of the man.

11. A change in all respects corresponding to this, will transpire in the bodies of those saints who shall be

found living on the earth at the time of our Lord's appearing. The world will be populated then by the busy tribes of men as it is now, but perhaps more numerously; and though an awful apostasy will have taken place, and the faithful be diminished from among men, yet many truly righteous will be found waiting for the coming of their Lord. These, like Enoch and Elijah, shall never taste of death, but be the subjects of an instantaneous transformation. "Behold," says the Apostle Paul, "I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (that is, the living) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."

The manner in which this transformation of the living and the resurrection of the dead will contribute to a further and more glorious manifestation of the Deity will be shown in the next chapter.

It only remains to observe at present that the bodies of the wicked, as well as the righteous, will be raised at the last day, but not to be glorified. Their resurrection will, indeed, contribute to the manifestation of Jehovah, but it will neither promote their own exaltation, nor relieve them from their misery. Immortality and spirituality will be the properties of their bodies as well as those of the righteous; and the reunion between the soul and body then effected will be eternal, but, alas! alas! it will be to develop new capabilities of suffering, and to receive the full measure of the

penalty of their transgressions. For the resurrection of them that have done evil and died unforgiven, will be a resurrection unto damnation, and present an everlasting manifestation of the holiness, the justice, and faithfulness of God.

CHAPTER II.

JEHOVAH MANIFESTED IN THE DAY OF JUDGMENT.

EVERY EYE SHALL SEE HIM.

"Behold, he cometh with clouds; and every eye shall see him."—REV. i. 7.

SUBLIME as have been the manifestations of the Deity under former dispensations, and rising as they do in sublimity in each successive display hitherto contemplated, there is yet one sublimer still to be witnessed by an assembled universe at the end of time. When the present dispensation shall close, the Son of God will come in the glory of his Father, attended by his holy angels, and every eye shall see him. "Jehovah is known," says the Psalmist, "by the judgment which he executeth;" and the final judgment shall render Jehovah more fully known than he has been in any former dispensation, whether of providence or grace.

THE ULTIMATE END.

It is an axiomatic truth, that from the infinite excellence and perfection of the Divine nature, Jehovah's glory must be the ultimate end of all his dispensations. As God is himself infinitely superior to all created good, and as infinite wisdom cannot but select the highest good as its ultimate object, it follows, as a necessary consequence, that all Jehovah's proceedings must terminate in himself. His own glory, then, is the grand comprehensive purpose of all his opera-

tions, and all his dispensations—whether evolved in creation, redemption, or universal government. This final purpose, from its infinite excellence, includes as a subordinate end the highest good of his creatures ; yet from the fact that this good is subordinate to a higher purpose, it must follow that those creatures, whose conduct is in opposition to the higher purpose, must forfeit the good intended for them, and be doomed to experience that reverse in their condition which will contribute to the ultimate end of his government. Hence, the final judgment will manifest the perfections and display the glory of Jehovah, both in the rewards of the righteous and the punishment of the wicked.

From the principles now stated, it follows that the grand design of the judgment must be the glory of God ; and the display of his presence and perfections is the mode of promoting it. Tremendously solemn, therefore, as are the interests of the creature involved in the proceedings of that day, they are subordinate to the higher object—the glory of God. The judgment, though in itself an important end, which we cannot contemplate without a tremulous awe, is a means to a higher end—the unfolding of the character and perfections of Deity.

If we take a lower view of the design of the final judgment, and confine it to the destiny of the creature, we break the unity of the Divine purpose, we take the means for the end—we divest the proceedings of that day of their highest grandeur, and greatly reduce, if not in effect deny, the necessity which there is for the solemnities of the judgment. The omniscient Jeho-

vah himself needs not the process of an investigation and scrutiny to ascertain the character of his creatures, or to appropriate to each his equitable doom. Nor do the spirits that have already passed through the period of their probation wait until the judgment, in order to know their own character, and ascertain their destiny ; for of this they are conscious immediately on entering the eternal world. Though a fatal delusion may exist up to the moment of death, it is dispelled the instant after the spirit passes beyond the confines of time. Lazarus and the rich man were each vividly conscious of their portion in the spirit world.

Yet the day of judgment is necessary, that in the solemn process which evolves the character and fixes the destiny of responsible beings, the principles of Jehovah's moral government may be unfolded, and the wisdom, rectitude, and benevolence of its administration may be exhibited ; and thus the glorious perfections of his character be displayed to an intelligent universe.

These views, suggested by the nature of the subject, are sustained by the general tenour of Scripture. The day of final retribution is described as ($\tauὴν ἀποκάλυψιν$) "the revelation" of Jesus Christ ; that is, the further manifestation of his person and character, when he shall "come to be glorified in his saints and to be admired in all them that believe in that day."—2 Thess. i. 10. The Psalmist, speaking of the day of judgment, refers to its grand design, as the declaration of God's righteousness — that is, the full manifestation of his perfections as the God and governor of men. He says,

"Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself."—Psalm 1. 3—6.

In the present state of being the moral government of God is involved in much obscurity; many facts in its proceedings present perplexing mysteries to the eye of human reason. The strange admixture of good and evil; the prosperity and triumph of wickedness, and the oppressions and sufferings of righteousness, have often been alleged as an apology for unbelief and apostasy. Infidelity has often tauntingly asked the righteous, "Where is thy God?" Carnal reason has murmured the complaint, "Verily, I have cleansed my heart in vain, and washed my hands in innocency;" and impatient blasphemy has vociferated, "Curse God and die." To the most humble and pious believer there are many events in providence inexplicable; and whether viewed in their relation to God's paternal or magisterial character, he finds it hard to reconcile them with his wisdom, justice, or benevolence, so that he has to walk by faith, not by sight; to confide in his promise and patiently wait the issue. Even in the intermediate state the Divine government may remain invested with a veil of mystic grandeur both to human and angelic minds; but in the process of judgment dark enigmas will be explained, apparent inconsist-

encies be made to harmonize, and remaining obscurities so far vanish, that the Divine character shall shine forth with augmented splendour, and wisdom and justice and benevolence be displayed in the decisions of the great Arbiter.

Here our view of the Divine government is partial —confined chiefly to our little planet; and though the sphere of knowledge will be enlarged during the ages of the separate state, yet in the Judgment, the principles of Divine government, in their application to other worlds, will be unfolded, and new aspects of Jehovah's proceedings will evolve new revelations of his perfections to the universe. Hence the beings to be judged are not the human race only, but the spirits of other worlds. The angels of heaven will be present, and devils will be judged and condemned to their final punishment. St. Peter informs us that angels which abode not in the truth, but sinned, were cast down to hell, and delivered into chains of darkness, and are reserved unto judgment; and St. Jude avers that the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.—Jude 6; 2 Peter ii. 4.

The fact that the judgment will require the concourse of all the human beings who have lived in all ages from the beginning to the end of time, and also of the various orders of beings from other worlds, of a nature and condition totally different from man, gives the event the solemn character of a general dispensation. If it neither is confined to the moral history of our

planet, nor to our species, but comprehends the character and destiny of beings of another nature, and in other worlds, who shall limit the number of its subjects, the range of its influence, or the magnitude and grandeur of its designs? The destiny of man and of angels, though forming an important element in its proceedings, is but a part of the grand design, and but a means to an end—the most glorious manifestation of the Deity—the most perfect display of his character and attributes that has been presented to the universe of intelligent beings, and the introduction to another dispensation to run onward through the cycle of untold ages.

THE DAY CERTAIN, BUT THE TIME UNKNOWN.

As to the period when the judgment shall commence, neither man nor angel knoweth. The apostles, though endowed with plenary inspiration, were kept like other men in ignorance of this period. This, like the moment of our death, is a secret thing which belongeth only to God; and the prying curiosity of those the most favoured with a knowledge of the future was met by the rebuke, “It is not for you to know the times or the seasons which the Father hath put in his own power.” This we know, the judgment has been predicted in all ages, from the antediluvian era up to the closing of the canon of Scripture, and it was always represented as an event approaching, but of uncertain date. Enoch, the seventh from Adam, admonished his wicked contemporaries by the prediction of this day, saying, “Behold, the Lord cometh with ten thou-

sand of his saints (literally his holy myriads, or myriads of holy ones) to execute judgment upon all." Abraham speaks of Jehovah as the judge of all the earth. Job, amid the desolation of all his earthly hopes, exulted in prospect of seeing his Redeemer in the latter day upon the earth as the resurrection and the life. The Psalmist, encouraging the righteous with the hope of future retribution, says, "He cometh, he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth." The wisest of men enforced his sage and pointed apothegms with the assurance of a future retribution: "For God shall bring every work into judgment, with every secret thing, whether it be good or bad." Daniel saw in prophetic vision the Ancient of days sit, "whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." One of the last predictions in the Old Testament announces the coming of the great and terrible day "that shall burn as an oven; and all the proud, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

Often, during the ministry of our Lord, did the day of judgment form the theme of his solemn discourses, enforcing admonitions to watchfulness and prayer. "When the Son of man shall come in his glory, and

all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily, verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink. And these shall go away into everlasting punishment: but the righteous into life eternal."

The discourses and writings of the apostles abound with references to the day of judgment as an event foretold and expected, gathering from it the most urgent motives to fidelity, earnestness, and perseverance. The

inspired writer, whose revelations close the canon of the sacred volume, beheld a scenic representation of the great and awful day, which he thus describes :—" And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away : and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." It is remarkable that among the closing words of the New Testament, as well as of the Old, we find an admonitory memento of the approaching judgment. " He which testifieth these things saith, Surely I come quickly. Amen."*

While these passages show that the day of judgment is a dispensation revealed in all ages, and is set forth with a clearness and fulness equal to any future event, the uncertainty which surrounds it, as to the time of its arrival, invests it with an admonitory mysteriousness. Sometimes, as we have already seen, it is spoken of as

* Jude 14. Gen. xviii. 25. Job xix. 25. Psalm xcvi. 13. Daniel vii. 9, 10. Malachi iv. 1. Matt. xxv. 31—46. Rev. xx. 11—15. Rev. xxii. 20.

at hand. Many of the early Christians understood this literally, and expected the Redeemer to descend as Judge within the brief period of their own life—an error which was corrected by inspired authority. Scoffing unbelievers in ancient times excused their infidelity on the ground of the non-fulfilment of the predictions respecting the judgment day, contemptuously asking, "Where is the promise of his coming? for since the fathers fell asleep all things remain as they were from the beginning of the creation." But the same Divine authority which soothed the apprehensions of the Thessalonian believers as to the immediate arrival of the judgment, furnished an answer to the scoffing infidel; and in doing so supplied an important principle of interpretation respecting the predictions of that day. The Apostle Peter, while reiterating the prophecy of the Redeemer's coming, and the awful conflagration which shall transpire at that period, accounts for the apparent delay of the event by alleging the compassionate forbearance of God, and vindicates the consistency of this postponement with the prediction of its speedy occurrence, by assigning the mighty contrast there is in the computation of time as long or short, between the mind of the eternal and unchangeable Jehovah and the contracted mind of man. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness: but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance."

—2 Peter iii. 8, 9. Thus the Scriptures become their own interpreter. That which seems remote in the estimation of men is near and even at the door in the estimation of Jehovah. Inhabiting eternity, the ages of all time are to him only as a transient episode in a drama. A thousand years are but as a day, and a day as a thousand years. All the events of time, viewed as God views them, in the light of eternity, are comprised within an ephemeral period of duration, though to the creature of a day, they are often separated from each other by the intervals of slow and protracted ages. If, then, in the purpose of God, the day of judgment should yet be postponed for a thousand years, it is but as a day with him ; and though it should even be postponed for 365 thousand years, it is but as so many days; and is as near with God as the little round of a single year would be with man.

Whenever that day shall arrive, it will take the world by surprise. The outlines of prophecy respecting this event, and others connected with it, are not so clearly defined as to enable any human sagacity to anticipate with certainty the time when it shall transpire. While the immutability of Jehovah's purpose secures its certainty, his wisdom equally secures its secrecy. For the same word which has predicted its coming has declared his intention to hide the time of its arrival from the scrutiny of man. Its hour has been uncertain in all past ages, and it shall remain so until the period when it shall burst upon a slumbering world. That it will transpire during a post-millennial apostasy, appears clear ; but this defines not the time of its coming, for

the exact period when the millennium itself shall either commence or close, is not known, and, perhaps, never will be known until the end of time; and, consequently, the exact period when the subsequent apostasy shall set in must remain unknown; and, again, equally unknown is the duration of that apostasy; so that the time of the judgment, which follows these events, will remain a profound secret until the solemn day reveals itself. The ambiguity of prophecy, and the veil of uncertainty as to the close of life, as well as the close of time, are designed to cause deadness to the world, vigilance, holy activity, and constant readiness for the solemnities of an eternal world, and a final retribution. Hence the impressive imagery of a bridegroom coming at an unexpected hour, the lord returning to his mansion at an unlooked for period to demand an account from his servants; and the stealthy, unexpected intrusion of the plunderer at the silent hour of midnight, when the unconscious family are lulled in the arms of sleep; and hence, too, the admonitory declaration of Him who sees the end from the beginning, "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall the coming of the Son of man be."—Matt. xxiv. 36—39. Therefore, to prepare to meet our God is wisdom, but to attempt to determine the time of his

coming is folly, and an effort approaching to profanity: for it is an attempt to discover that which God himself has informed us he has designedly hidden from every created being, both in earth and in heaven.

THE GREAT SURPRISE.

Never since the foundation of the earth has there been a day like this, in the surprise and terror with which it will break upon the thoughtless millions of the population. Business and pleasure will occupy the minds of men as usual up to the close of the preceding day. The sun will rise and set with the same placid majesty, and fling his smiling radiance with the same bountiful profusion on this devoted world as he sinks beneath the horizon. Myriads will go to rest in peace, dreaming of future years of wealth and happiness. But at midnight the loud blast of the archangel's trump will awake them to sleep no more, and rushing in consternation to their window, they will see the heavens on fire. The worldling, elated with schemes of opulence and splendour, will suddenly find his visions dispelled by the light of eternity, and the despairing cry, "The Judge is come!" The nuptial ceremony will be broken off half done, and the rejoicing banquet scattered by the terror-striking spectacle of the great white throne. The astounded senate will suddenly break up at the crash of the conflicting elements, and, hurrying away in wild confusion, see that the Great Legislator is come. The ermined judge and the manacled prisoner will hear themselves alike summoned without ceremony to the great tribunal. The volup-

tuary, plethoric at the glutton's feast, drunken at the bacchanalian orgies, or giddy at the midnight dance, or folded in the harlot's embrace, will be startled, Belshazzar-like, from his sensual stupor by the pealing thunder and the trumpet's sound. The miser, counting his gold, or reckoning his profits, will be panic-struck by the knell that tells him gold has no more value, and his priceless soul is lost, for ever lost, in seeking a bursted bubble. The procrastinating trifler, dreaming of mercy after years of worldly pleasure, will be filled with dismay to see that the day of grace is past, and the hour of retribution come. The anxious speculator, the busy merchant, the thriving tradesman, racking imagination with schemes of gain, panting to reach the goal of wealth, and revel in earthly aggrandisement, without one thought of God or eternity intruding on the vision of anticipated bliss, will be petrified with terror to find the delusive mirage break up before the glare of the flaming skies and the catastrophe of a ruined world. The atheist, who denied God's being, will be appalled at the sight of his person; the faithless steward who said, "My Lord delayeth his coming;" and the sceptic, who sneeringly asked, "Where is the promise of his coming?" will alike be struck with horror, when the rending heavens reveal his presence. The Demases who have forsaken him for the world, the Judases who have betrayed him for silver, and all the herd of apostates and blasphemers who have despised his name and trampled on his blood, will stand aghast when the great day of his wrath shall break upon their sight. No day was ever

equal to this in the awful scenes it ushers in, and the sudden terror and the despairing agony it excites. It was an awful night in Egypt when every family rose up to bewail its first-born struck with death. It was a day of awful vengeance, when the siege of Jerusalem closed with the crash of a ruined city over one million one hundred thousand dead bodies. It was a day of wrath, when the burning sulphur devoured the cities of Sodom and Gomorrah, and their guilty population. It was a day of anger more dreadful still, when the deluge burst upon a degenerate world and overwhelmed its despairing millions in one common grave. But this day far exceeds them all, for it is the day when time has run its course, when universal retribution shall be awarded, when God himself shall come down to take vengeance on them that know him not, and pent-up fires of Divine wrath shall envelope the earth in a general conflagration. Millions on millions of thoughtless sinners and despisers of God's grace will then awake to the awful reality of eternal damnation ; and the wreck of human hopes and eternal interests will be far greater than the destruction of nature.

Yet, this day, like the Shekinah in the desert, has a bright side as well as a dark one. If lurid clouds charged with vengeance frown on the ungodly, a radiance benign and full of promise shines on the righteous. It presents no cause for terror to "them that love Him." It is to them the day of redemption, of reward, of happiness, and honour. If the Judge is to the wicked a consuming fire, he is to the godly the Sun of Righteousness with healing in his wings. The God-

man is their friend, their elder brother, their Saviour ; and the design of his coming is their full salvation and final blessedness. Hence "they love his appearing," and long for it as their coronation day—the most joyous and glorious in their being. Dead to the world, their heart and treasure are already in heaven ; and habitually prepared for the coming of their Lord, that day does not overtake them as a thief. They are children of the day, not of the night, and with sandaled feet, and well-girt loins, and aspiring hopes as pilgrims on earth and citizens of heaven, they "are looking for and hastening unto the coming of their Lord." That day will bring ever-enduring health to many a pale, emaciated, bedridden child of God ; light and liberty to the gloomy dungeons of many a prisoner for Christ; unfading youth and vigour to many a decrepit, tottering, aged disciple ; home, sweet home, to many a weary pilgrim ; and will clothe with immortality many a dying saint. The blast of the archangel's trumpet will summon some from their knees to perpetuate before the throne the communion of the closet ; call others from the family altar to the congregation of the blessed ; and many an assembly of spiritual worshippers will be suddenly dissolved by the joyous summons to meet and welcome their descending Lord. To all believers in every place and under all circumstances, faith will be exchanged for realizing vision, and to the joys of a spiritual presence will be added the personal manifestation and glory of their Redeemer and Lord.

THE GLORY OF THE JUDGE.

The coming of Christ will present a manifestation of his *personal* presence and glorious perfections: it is the Shekinah in its richest glory and sublimest display. One of the most ancient, wide-spread, and imposing errors has been that which denied the personality of the Deity, which by exalting nature into the Divinity, merged the personal existence of God into his works. Probably such an infatuation under the name of philosophy may have dominion over the human mind in the final apostasy; and if so, it will be dispelled for ever by his actual appearing. No exalted creature will be selected from among the sons of light to act as his ambassador and representative on this great occasion. No symbol will be his substitute, such as in the early ages of the world. He will come in person. Nor will the presence be merely the spiritual essence, abstracted from form and matter, but he will come in a form which the senses may recognize; for every eye shall see him, and they also who pierced him. The Judge will come in the nature of the Saviour, in the nature of man. At the moment when he ascended to heaven, and while the disciples were looking up in amazement after the cloud had received him out of their sight, two celestial messengers stood by them, which said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Hence, as the human body which suffered, bled, and died, was taken up to heaven, we are authorized to

expect him to return as Judge in the same identical body, bearing probably, as indelible tokens of his love, the prints of the wounds he received as the Redeemer and Saviour of men.

"The Father judgeth no man, but hath committed all judgment unto the Son." The Father, and the Holy Spirit too, though present, and united to the God-man, will not ostensibly act as the Judge ; for this is a part of the mediatorial office of the Redeemer and the closing act of his administration. It is a wise and beneficent arrangement that assigns the judgment to Him who bears our nature, has experienced our sympathies, and died for our sins. In his complex nature as God and man, of human tenderness and Divine authority, of relation to man conjoined with relation to God, and as mediator between both, we see his fitness to judge as well as to save. If he died to maintain inviolate justice, he cannot compromise its claims ; and as he bears our nature he cannot but be touched with its infirmities.

But there will be as evident a manifestation of his Godhead as of his humanity. For he comes, as he himself repeatedly affirms, in the glory of the Father. That is, the glory which belongs to the Father as God, belongs to him as God ; the glory which he had with the Father before the world was, when he existed in the form of God before he took on him the nature of man. Of the Father it is said, " He covereth himself with light as with a garment, he is clothed with honour and majesty." Such, then, is the glory of the Son ; and this being his original, proper, essential glory, he

will bear it and manifest it when he comes to judgment. Hence the aspect of his voluntary degradation will disappear, being lost in the effulgence of the Godhead. He will appear as a man, but not as a man of sorrows, as the despised Nazarene, to be scoffed at and rejected by men ; to be buffeted, spit upon, mocked, insulted, crowned with thorns, and crucified ; but in his real character as the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto. Here the speculations of the Unitarian will terminate. The sight of the God-man will revise his creed, but too late, alas ! for him to enjoy the benefit of his convictions.

On earth the glory of Christ was concealed—shut in—because too dazzling to be borne by men in the flesh ; but now his intrinsic glory will shine out with infinite splendour. Hence believers are said to look for the blessed hope and the glorious appearing of the great God, even our Saviour Jesus Christ. The light, the fire, and the cloud, have ever been his symbols in the ancient manifestations of his presence, and with them will he be clad on his second appearing. For behold, he cometh with clouds, making the clouds his chariot ; but the clouds are emblazoned with light and the symbols of his personal majesty. Daniel says his throne of judgment is like a fiery flame, and his wheels as burning fire : a fiery stream issues and comes out from before him. Paul says that the Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and obey not

the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. St. John describes his presence as eclipsing the sun, and the very heavens flee away at his coming. Even his people are said to shine as the sun, though their lustre is but a reflected light, which emanates from him as its fountain and source. From these representations it is evident that both light and fire will attend the Redeemer's person at his coming. In the New Jerusalem we see light only—the glory that fills the holy city, because it is a place where his favour imparts unmixed blessedness; but in the judgment we see both light and fire; the latter being an element of vengeance. It is probable, therefore, that while the person of the Judge will emit a glory which will fill the whole heavens with splendour, eclipsing all the celestial luminaries and causing them to disappear as if they fled from his presence, there will also dart from him volumes and flashes of fire, as from the Shekinah of old—the active flame at Eden, the devouring fire at Sinai, and the lightning and the unfolding flame mingled with darkness and glory in Ezekiel's vision. While reverberating thunders shake the earth, and the red lightnings flash from pole to pole, lurid flames will stream from his presence through the vast expanse, to ignite the elements, and finally burn up the world.

THE CONGREGATED UNIVERSE.

At the coming of Christ to judgment, angels and human spirits will form his retinue. It is observable

that in the various representations we have of the Shekinah, whether symbolical or personal in its manifestation, angels have been its attendants. Thus, at the east of the garden of Eden, there were cherubim placed with the moving flame. At Sinai angels were present, amid the portentous and awful displays of the Divine majesty; for the chariots of God are twenty thousand, even many thousands of angels. "Jehovah was among them at Sinai." Over the mercy-seat in the holy place the cherubim stretched their golden wings, between which the Divine glory rested; and the veil and the curtains of the tabernacle were embroidered with cherubic forms, as if angelic hosts crowded the place where Jehovah deigned to dwell. When Isaiah and Ezekiel were favoured with visions of the Divine glory in the temple not made with hands, the same angelic beings reverently bowed before the throne of God. When the true Shekinah, the Lord Jesus, became incarnate, a multitude of rejoicing angels came to proclaim the tidings of his birth; when he returned to heaven, to take his place on the mediatorial throne, angels came down to welcome him to the skies; and when he shall come the second time, those celestial beings shall come with him. But in this instance his royal escort will not consist, as formerly, of merely a detachment of the heavenly host, but of *all* his holy angels; for our Lord says, "When the Son of man shall come in his glory, and **ALL** the holy angels with him, then shall he sit upon the throne of his glory." However numerous those bright legions may be, they shall *all* be present; however various in rank and order

they may be, thrones, dominions, principalities, and powers, not one shall be absent; they shall all attend him as his subjects and servants on the grand occasion when he comes to judgment; for then

“All heaven descends!
And gods ambitious triumph in his train.”

United with angels, shall be the spirits of just men made perfect; for “those also which sleep in Jesus will God bring with him.” The saints of all ages, from righteous Abel, and onward to the end of time, having departed in the faith, and having been borne home to Christ where they have dwelt in his immediate presence, shall then have the honour of accompanying their glorified Lord to the judgment-seat—radiant, joyous, adoring, and in numbers which defy calculation, they come to be honoured by his public approval, and receive their full reward at his hand.

But vast as are the numbers now gathered around the descending Judge, they are speedily to be augmented by the addition of millions more. While all the happy multitudes of saints and angels descend from heaven, all the devils and damned souls in hell shall rise from their dark and miserable abodes to stand before the Judge and receive their righteous sentence. Whether or not intelligent beings (if such there be) of any other worlds will be present at the great assize we know not. Revelation is silent, and speculation would be useless. But there is this remarkable truth, that all the various orders of beings of which the Scriptures make any mention, are represented as to be pre-

sent on this awfully solemn and magnificent occasion. Hence we may speak of this assembly as nothing less than a congregated universe. The arch-fiend and all the legions led to ruin by his apostasy, must come forth at the sovereign command of the Judge, to answer for their rebellion against his authority, and all the sin and ruin they have produced in our world. And with them all the guilty millions of human spirits (our soul trembles to contemplate the number) who have on earth resisted God's authority, despised his mercy, and rejected the world's Redeemer, must also come forth to meet their doom. Not all the ages which devils and wicked men will then have passed in the doleful regions of despair and woe will have effected the least change in their malignity of temper, or have made any improvement in their moral condition, or rendered the least atonement for their sins. Terrible thought! they must all now stand before God, and with augmented capabilities for suffering, enter upon another and severer dispensation of wrath and vengeance. It is in vain for proud human reason and the unsubdued will to demur to the proceedings of justice. They *will* take place. O sinner, my soul would weep for thee! These awful events will most assuredly transpire, and thy conscience too, as we shall show hereafter, will acquiesce in the justice of thy doom.

THE DEAD RAISED AND THE LIVING CHANGED.

Now the resurrection begins. First the just; every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming. The Lord

himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first. For the trumpet shall sound and the dead shall be raised incorruptible. Suddenly the earth heaves, the graves open; everything is in motion, and the living find themselves surrounded with radiant forms of the rising dead; and millions on millions of the ancient occupants of earth mingle with the last generation of men. Strange meeting before a final and eternal separation! The bodies of all the saints being raised, each will be re-inspired by its own glorified spirit,—each spirit, led by a Divine instinct, will enter its living temple, and, both united, will ascend with joy to the throne of God.

Immediately after this the living saints will be transformed in a moment, in the twinkling of an eye, at the sound of the last trump; the corruptible body putting on incorruption, the mortal putting on immortality, and death being “swallowed up in victory.”

A strange distinction now marks the aspect of men who have lived together in this last generation—a distinction which presages a final separation! The ungodly wife, amid despairing agonies for her own condition, sees the countenance of her pious husband suddenly mantling with light, and his body wearing an angel’s form. The scoffing infidel beholds his despised neighbour clad with the robes of immortality. Dwellers in the same street, and members of the same household, differ in aspect widely as hell from heaven. Empurpled noblemen, hurrying in wild despair from their falling mansions, will see many a poor diseased Lazarus a

bright and exultant heir of heaven, welcoming with uplifted hands his descending Lord. Ungodly monarchs and their courtiers, escaping from tottering thrones and thunder-struck palaces, will see their cruel dungeons opened wide, and the pious victims of their persecuting rage freed from the power of human wrath, and resplendent with the honours which God puts upon his suffering people. Gog and Magog, grimly fierce, the blood-thirsty enemies of truth and righteousness, retiring from their pursuit, disappointed of their prey, confounded, maddened, and powerless, will see the objects of their deadliest hate shining like the sun, and in rejoicing attitude hailing the auspicious hour. Meanwhile the glorified sons of God, welcomed by angelic voices to the throne, are caught up together in the clouds, to meet the Lord in the air, to be for ever with the Lord.

Now comes the summons for the resurrection of the wicked.* Fierce lightnings dart, thunders reverberate

* We abstain from controversy in this volume, else we might examine the views of those Christians who maintain, often with much earnestness, that the resurrection of martyrs (and by others the resurrection of all the just) shall take place one thousand years before the resurrection of the ungodly. We merely remark that a careful view of the matter has led us to a different conclusion. Our Lord represents the resurrection in terms which imply that it is a *general* one—including both the just and the unjust, and both transpiring so near to each other, as to form one great event; or with only such a brief interval between them as does not interfere with its unity. He says expressly that “The hour is coming,”—a term which usually indicates one unbroken period,—“the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.” And in describing the scene of

from pole to pole, and voices like the sound of mighty waters bid the ungodly arise. The earth reels, her bosom heaves in dread convulsions, the ocean boils with a tempest, as if winds from all quarters fiercely strove on its surface, and volcanoes bursting from beneath hurl its massive volumes against each other. Now temples crash, turrets fall, mountains tremble, and from ruined cities, crowded grave yards, yawning caverns, ancient battle fields, charnel houses, catacombs, ocean's depths, and all the receptacles of the dead, human bodies rise up in grim millions—the ungodly of all ages and of all nations. From many a marble mausoleum, from many a gilded sepulchre, beneath a fretted roof, emblazoned with heraldry and epitaphs with flattering records, rise the once mighty ones of earth, with no distinction now but that of chieftains in guilt, and woes more dreadful than those who rise from a pauper's grave. The artificial lines which sever men from one another in this life all vanish before the first flash from the descending throne. The rich and the

the judgment which immediately follows, he sets forth the righteous and the wicked as contemporaneously standing together before the great tribunal, and then separated the one from the other, as a shepherd divideth his sheep from the goats—the one being placed at his right hand, and the other on the left. Such a representation seems fatal to the notion we have mentioned. Therefore, after much consideration and a careful examination of the Scriptures, we adhere to the general opinion, and regard the passage in Revelation xxi., which speaks of a first resurrection, and of the saints reigning with Christ for a thousand years, as a sublime and metaphorical representation of the revival of primitive and apostolical religion, and the general prevalence of truth and holiness in our world. A view which we think is sustained by the analogy of Scripture, and a comprehensive view of the providence of God.

poor strangely meet together, and find that all the distinctions of rank are but mere illusions. What a scene for the wicked surviving race to gaze upon! The scathed and trembling earth suddenly crowded with millions of dark human forms from all past ages, all struck with astonishment and terror, all waked up to retributive vengeance. Meanwhile the living bodies of the wicked are suddenly transformed to a like condition, and the world is filled with immortal beings—but beings made immortal for the endurance of endless woe. Great God, how awful, yet how just, the doom of them that reject thee, and trample on the blood of thy dear Son! To such—thy word hath said it—to such “there remaineth nothing but a fearful looking for of judgment and of fiery indignation.”—Heb. x. 27.

ALL MUST STAND BEFORE THE JUDGE.

The call to stand before him now issues from the frowning Judge, and that call is irresistible. O, what would sinners give to evade that summons; but the wish is vain. To encounter his look, to appear before his presence—to meet the fiery glance of him whom they once set at nought, despised, crucified, sold for silver, betrayed for the smiles of friends and the possession of earth’s paltry treasures—to meet him at the throne of judgment whom they refused to meet at the throne of mercy—to face that glorious Being whose existence they denied, whose holy name they blasphemed, and with whose threatened vengeance they once jested and trifled as with an idle tale. Ah, this is awful—more awful than all the damned have yet suffered in

hell itself. What a refuge would annihilation be ! How beneficent, they say, if the Judge would but consume us to nothing by the lightnings of his wrath : but no such desire can be granted. Ah, no, they are immortal, and "though they seek death, they shall not find it ; and though they desire to die, death shall flee from them." How gladly would they bury themselves from his sight in the depths of the ocean, or find a hiding-place in the ruins of nature, "calling to the mountains and rocks, Fall on us, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." — Rev. vi. 16 ; Luke xxiii. 30. But no reluctance, no deprecations, no wailings and entreaties can avail. All must face the Judge, and appear before him. At his bidding, or compelled by a mysterious power, they ascend and stand at his bar.

Now the great separation takes place. In this world the wheat and the tares have grown together, the sheep and the goats have been herded in the same fold, the wise and foolish virgins have dwelt in the same house ; the faithful and the unfaithful stewards have lived together in the same dwelling ; but the final hour is come, when a distinction broad and everlasting is to be made between the righteous and the wicked ; between him that serveth God and him that serveth him not. This distinction will be based on character only, and without respect of persons or station, or public influence, or family connections. Then opulence will find itself no longer powerful, and poverty no longer be feeble. Exalted rank will have no in-

fluence, and meanness of descent no disadvantage. High profession will claim no respect, and calumny and reproach conceal no excellencë. Virtue alone will be found to have worth and honour, and sin alone disgrace and woe. Before the omniscient glance of the Judge all differences between men vanish except those of character and of doom; nor will there be any middle station. In this imperfect state characters may seem so equivocal as to defy human penetration and sagacity to assign to them a definite classification. But not so with the all-discerning Judge. Knowing as he does the requirements of his law, and piercing the recesses of the heart, he will determine with infallible precision, and perfect equity, the character of each individual, and assign him his position and his portion. Therefore, either compelled by some invisible influence from the Judge, or forced by the prompt energy of good angels, the severance of the wicked from the just goes on until not a solitary sinner lingers with the just. Many a smooth-faced formalist, many a fair-spoken hypocrite, will then be detected, exposed, and forced to part company with the righteous for ever, and take his place at the left hand. Many a minister who had gifts without graces, eloquence without spiritual power, and who dealt in the wretched barter of a truth unfelt, will then be exposed, and doomed to bear the fulfilment of those woes which he once affected to denounce on others less guilty than himself. Many a family united on earth by the ties of kindred only will be for ever severed. The righteous parent cannot save the child that would not hearken to his counsels; the

devoted son and daughter cannot save the ungodly parent that would not be moved by their entreaties and their tears ; and the faithful wife cannot save her unbelieving husband who disregarded all her tender expostulations and the influence of her meek and holy example. No natural bonds can hold together those whose moral condition is diverse from the higher claims of law, and the immutable principles of holiness. Nor shall remorse, however deep and poignant, avail at that hour ; nor entreaty bring compassion and change the decree. The fiat is gone forth from the lips of the Immutable. " He that is unjust, let him be unjust still : and he which is filthy, let him be filthy still : and he that is righteous, let him be righteous still : and he that is holy, let him be holy still."—Rev. xxii. 11. Wailing, they flock to the left hand of the Judge ; and the righteous, exulting, turn to his right hand, welcomed by rejoicing angels and the approving Judge.

The countless myriads being gathered together, and disposed according to their character, on the right and left hand of the Judge, St. John tells us the books will be opened. " And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, according to their works." There is here an allusion to the judicial process which took place in a well-regulated court of law, where one book was produced in which the prisoner's crime was recorded, and another containing the statute law of the realm, according to which the

sentence was to be pronounced. The other book, termed the Book of Life, is so named in allusion to the register kept of persons who were living, their names being recorded there during life, but blotted out at the time of death. So a prisoner, on being convicted and sentenced to death, being regarded in the eye of the law as a dead man, his name was erased from the roll of the living, and transferred to the register of death.

The truths involved in the metaphors are these. There is in the mind of the omniscient God a complete register of every man's history, in which nothing is omitted and nothing forgotten. This is one book. There are also in the Divine nature principles of uncompromising holiness and unchanging rectitude, tempered with mercy and benevolence. These principles are unfolded in the gospel. This is the second book. There are also certain promises, securing to those who obey the gospel deliverance from guilt and punishment, and the gift of everlasting life. All true believers having passed from death unto life are said to have their names written in the book of life, and on such the second death hath no power. Many will be found on that day whose names have been registered as church members, but not in the book of life: many whose names were indeed once in that book, but whose worldliness and apostasy have blotted them out. Many will be found whose names have been almost everywhere else—in history, poetry, philosophy, literature—engraven on stone and sculptured in brass, but not recorded in the book of life. Many too will be found whose names were written nowhere on earth, whose

poverty and obscurity allowed them to live and die unnoticed, and over whose humble grave no stone is raised to tell their names, but their names are in the book of life; and, being there, no power could obliterate them. Recorded there, their title is sure, their acceptance irrevocable and eternal.

The opening of the books implies a thorough cognizance and manifestation of man's whole character, as appears from such passages as the following:—"We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad." "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." "I say unto you, that every idle word which men shall speak, they shall give account thereof in the day of judgment." "For there is nothing covered that shall not be revealed, neither hid that shall not be known; therefore, whatsoever ye have spoken in darkness shall be heard in the light."* These passages afford a most affecting view of man's accountability, and of the full manifestation of character in the great and awful day. Nor will this development require the confirmation of evidence. The book is open, and each man's character is written there in all the minute details of personal history. The evidence of God's omniscience will be so perfectly reflected by the testimony

* 1 Cor. v. 11; Rom. ii. 16; Ecclesiastes xii. 14; Luke xii. 2, 3.

of individual consciousness, that every sinner's guilt will be self-evident.

In this life many of our actions pass off in thoughtlessness, as if they had no responsibility, but Holy Scripture teaches that for every idle word we are held accountable to God. Many actions are totally forgotten by us : amid the hum of business and the giddy rounds of pleasure, they sink into absolute oblivion ; but with God nothing is forgotten, and in the day of judgment nothing will be omitted from his recognition. While no one is unobserved in the crowd, no action is overlooked in the multitude. The scrutiny is special and minute, searching, impartial, and just. With one glance the Judge comprehends the history of all and of each, and will bring into judgment every secret thing. The secret deeds of the Inquisition, with its horrors ; the secrets of the acquitted murderer and the skilful knave ; the secrets of the perjured witness and the suborned judge ; the secrets of the Ledger, and its frauds ; the nefarious secrets practised in trade and commerce ; the secrets by which many get suddenly rich ; the secrets of the hypocrite and the backslider ; the foul secrets of the lascivious and the unclean ; the secrets of the midnight hour ; the secrets of solitude and of confederation ; and even the secrets of the heart, with all its vile motives, deep malignities, depraved affections, thorough corruptions, and undeveloped abominations, will then be disclosed and brought to light. The masquerade of life will be broken up, and all its fictitious costumes be stripped off. Character will be naked. Men will be seen as they are. Truth, stern

and uncompromising, will utter her faithful recital, and deception and disguise will have place no more. Great God, what an awful development will that day present !

Nor will the secrets of the righteous be forgotten. Their secret tears, which have been put into God's bottle ; their secret prayers, which have risen as incense before him ; their secret almsgiving and charities, when they modestly suffered not their left hand to know what their right hand did ; their secret visits to the sons and daughters of affliction, which deeds God reckons as done to himself ; their secret sacrifices of ease, comfort, and indulgence for the welfare of his cause ; their secret desires and aspirations for the good which their limited means never permitted them to accomplish. All these shall be brought into remembrance before God in that day ; and even a cup of cold water given to one of his disciples shall not lose its reward. All their sufferings too for the sake of conscience and the cause of truth, shall be taken into account ; and it shall be made manifest then that these light afflictions which endure but a moment, have worked out for them a far more exceeding and eternal weight of glory ; and that the trial of their faith, being much more precious than of gold that perisheth, though it be tried with fire, is found unto praise and honour and glory at the appearing of Jesus Christ.

In such a development and scrutiny, how different the aspect which many actions will present then from what they do now ! While men change their positions, actions, taking their complexion from motives, will greatly change their hue. Many now derided will then

be honoured ; many lightly esteemed, will receive the plaudit of the Judge ; many which are blazoned forth and recorded in history, will be seen worthless from their vile motives ; and some which extolled men to saints and benefactors, will be even numbered among their sins, because they were performed to gratify ambition and pride. God will exercise righteous judgment, for he trieth the reins and the heart.

Nor is this all : men will be judged according to what they have *not* done, as well as according to what they have done. Men now scarcely take into account their sins of omission ; but, in that day, the catalogue of duties omitted will be as long as that of crimes committed. It is remarkable that in our Lord's most lengthened and circumstantial description of the Judgment, the catalogue of sins for which the wicked are condemned, consists of the omissions of duty ; and the servant cast into outer darkness, is the one who had been unprofitable : he had not squandered his Lord's money, but had hid his talent in the earth, and returned it unimproved. The guest at the marriage feast was consigned to punishment, not because he had persecuted the king's messengers or refused to hearken to their call, but he had not on the wedding garment. The five foolish virgins were not the polluted slaves of uncleanness, but neglecters of the day of grace : they took no oil in their vessels, and they applied for admission to the banquet when the door was shut. In all these instances the great truth taught is, that the omission of duty will as effectually bring condemnation and eternal ruin, as will the commission of crime.

Time lost, property not rightly applied, opportunities unimproved, and privileges neglected, will all be taken into account, and the result will show that though every sin is an evil of awful magnitude, yet the greatest sin of all consists in despising the Son of God and rejecting the mercy offered in the gospel; for how can men escape if they neglect so great a salvation?

In the vast concourse of human beings arraigned before the Judge, there will not be two exactly alike in character, except those who have been called away from earth in infancy. Every other individual will present some variety in his moral history and condition, requiring a discrimination and specific judgment, which no being but one of infinite penetration and wisdom could exercise. But the Judge of all the earth will do right,—will award a destiny perfectly adjusted to every case. The age, the intellect, the education, the social position, the early advantages, the favourable influences around us, the talents intrusted to us, the spiritual condition of the country in which we resided, the means of grace, the gospel privileges, the providential admonitions, the friendly warnings, the Holy Spirit's strivings, and all our opportunities for holiness and usefulness, will be taken into account in the estimate of our character and the fixing of our destiny: much being required where much is given, and every man treated according to that which he hath, and not according to that which he hath not. With an eye that sees the whole at one view, with an intuition that perceives with absolute precision the motives and deep springs of action which give the moral aspect to every deed in the

complicated history of each individual in that mighty throng, will the righteous Judge estimate each character, and with perfect equity apply the principles of his holy and inflexible law in fixing the final state of all.

THE SENTENCE.

It would be idle and worse than useless to protract an inquiry as to how long the judgment will continue. So long as may be required to afford a full manifestation of character, to justify the proceedings of the Divine government, and thereby present a fuller development of the Divine perfections, will it be continued; and as its proceedings are introductory to the final condition of rational beings, they will terminate in the pronouncing of a sentence on each class of characters. The Judge turning to the righteous on his right hand, will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." That sentence, though one in its enunciation, will carry with it a state of blessedness appropriate to each individual. All are blessed, inconceivably and eternally blessed, yet all are not rewarded with an equal amount of blessedness. This is the harvest day; and as a man hath sown so shall he reap. He that hath sown sparingly shall reap sparingly, but he that hath sown bountifully shall reap bountifully. Those most distinguished by holiness of heart and life, by fulness of consecration to God, by self-denying labours and sacrifices, and by the faithful endurance of sufferings for his sake, will shine like stars of the first magnitude—will be distinguished by

higher honours and receive more abundant happiness than ordinary disciples. With what exultation will the righteous hear that sentence; and with what acclamations of praise will the universe resound! Never since intelligent beings were formed, did joys so deep fill their nature: never since the praises of Jehovah were sung, were anthems so full of gratitude and rapturous adoration shouted forth in honour of his holy name. Every heart is full, every tongue is fired, and the strength of immortal natures is employed in vocal thanksgiving and praise. The whole congregated universe of the holy and the good, of angels and men, join in one grand chorus of blessing, and honour, and glory, and power to the Triune Deity.

But now the righteous Judge turns to those on the left hand, and while a tempest of wrath hangs over the guilty throng, he will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." What awful words! How charged with vengeance! Every word seems armed with fire. "Depart from me." Sin is so hateful, so repugnant to the nature of a holy God, that he cannot bear it near him; nor endure the presence of those who are polluted with its guilt. Our earth is the only world, with which we are acquainted, in which there is a mixture of sin and holiness, of sinners and righteous persons. In hell there is no class but one—the sinful: in heaven there is no class but one—the holy; and within its hallowed walls none but the holy can ever find admission. The sentence, "Depart from me," is one which excludes for ever the sinner from the presence of a holy God,

and from entrance into the holy Heaven. "Ye cursed." What a character, and what a doom! Every sin brings a curse, and unless that curse be washed away by the blood of Christ, it clings to the sinner for ever. Hence, all at the left hand are accursed. God himself pronounces them accursed—the Saviour who died for them pronounces them accursed. Blessings were once offered to them, but they preferred curses, and such must be their portion for ever. Each brought this ruin upon his own head, and thus he is self-accursed. God only pronounces upon him a state which he has himself chosen. He is accursed by the law which he has broken, by the gospel which he has rejected, and by his own conscience, which ratifies the sentence of the Judge as equitable and just. The sentence consigns the wicked to a fiery prison. There is no middle state either before or after the resurrection. Heaven only for holy angels and saints; hell only for devils and wicked men. "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." From this it is evident, the doom of the wicked proceeds from no eternal and irrevocable decree. Hell was prepared, not for men, but for devils; but as men have united with devils in sinning, they are to be eternally united with them in suffering. Though the process of the judgment of angels is not described, it transpires during the same period, and terminates at the same moment, for the sentence includes the doom of fallen angels as well as of wicked men.

With what horror will the guilty throng hear that sentence, "Depart," fall from the lips of the Judge!

Agony will rend every bosom, remorse torture every soul, despair darken every brow ; and one loud wail, such as nature never heard before, express the anguish and horror of untold millions in that dreadful moment. Yet in that wail no complaint of injustice will blend, no cry of wrong will mingle. Whatever accusations the lost may heap on one another, as the instruments of each other's ruin ; and whatever reproaches each may pour upon himself, for the folly and madness of his course, no one shall reproach the Judge of injustice or undue severity. So clear will the light of truth shine, so complete will the memory be in its record, so faithful the testimony of consciousness, and so full and glorious the manifestation of the righteousness and clemency of the Judge, that the conscience of both men and devils shall admit the justice of the sentence, and confess that God is wise, equitable, and good in the sentence which appoints their doom.

Immediately the awful sentence takes effect, the banishment begins : urged by a flaming power emanating from the righteous Judge, or driven by angelic hosts, the wicked depart. They descend with legions of fallen spirits down to the fiery lake, there to receive and endure the pangs of a remorseful conscience, and the wrath of a sin-avenging God, in a measure exactly proportioned to their sins. Great God, how terrible is thy displeasure against sin ! O that men would hearken to thy merciful warnings, and flee from the wrath to come ! And now the scene of the judgment terminates by the righteous ascending to their eternal mansions. Led by rejoicing angels, they accompany their Lord.

to his kingdom, and enter into his joy. United to a glorified body, endowed with new faculties for enjoyment, and receiving the full reward assigned to them, they enter upon a new era in their existence, an era in which the vast fields of universal knowledge lie open before them : the fountains of bliss, unsealed and inexhaustible, invite their full participation ; and the disclosures of the Divine perfections, and the manifestations of the Divine favour, will continue to elevate their nature and enhance their blessedness.

THE GREAT CONFLAGRATION.

At this juncture it may be the world shall be enveloped in devouring fire ;* a flame from the Divine presence, like that which broke forth from the Shekinah

* Philosophy itself shows how this is possible ; but we look for it because the word of Him that cannot lie assures us that the heavens and the earth that now are, are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. At God's bidding therefore elements which now, duly balanced, preserve the earth, shall be made the agencies of its destruction. Dr. Young furnishes the following graphic description of this event :—

“ Summoned to the charge,
All the formidable sons of fire,—
Eruptions, earthquakes, comets, lightnings, play
Their various engines : all at once disgorge
Their blazing magazines, and take by storm
This poor terrestrial citadel of man.
Amazing period, when each mountain height
Outburns Vesuvius ; rocks eternal pour
Their melted mass, as rivers once they poured ;
Stars rush, and final Ruin fiercely drives
Her ploughshare o'er creation.”

and killed Nadab and Abihu for their presumption ; or like that which fell, at the prayer of Elijah, from heaven and consumed the captains and their fifty men, twice told. A fire like that, but vastly augmented in volume and intensity, shall stream forth through the wide expanse, ignite the elements, and burn up the world. The “heavens being on fire shall pass away with a great noise, the elements melt with fervent heat, the earth also and all the works that are therein shall be burned up.”—2 Peter iii. 10, 12. All the proud monuments of man’s greatness and ambition shall perish. All his temples, palaces, cities, fortifications, all his productions of art and of labour, shall be burnt up, and the solid crust of the earth itself shall be dissolved. Above, the flaming atmosphere shall envelope the world in a sheet of fire ; beneath, the pent-up magazines of wrath shall burst through the superincumbent rocks ; the mighty forests shall blaze like parched brands ; the rivers and oceans shall burn like oil ; the solid mountains “melt like wax at the presence of the Lord ;” and all nature and art on its surface be reduced to calcined ruin.

Contemplating these awful certainties, what force they give to the appeal of the Apostle Peter, when he propounds the solemn question, “ Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness ? ” Surely if any consideration can damp our earthly joy, check our pride, diminish our secular ambition, rebuke our sensuality, and extinguish our love for this world, it is the vanity which this great catastrophe imprints on

all sublunary good. If anything can excite to gravity in our demeanour, and prompt us to diligence and fidelity, it is the solemnity of the approaching hour of nature's dissolution. Every prediction of a conflagrated world utters in our hearing a loud and admonitory call to set our affection on things above, not on things on the earth, and to prepare to meet our God. In our habits of life, in our mode of dress, and our spiritual state, we should live each moment just as we would wish to be found when the righteous Judge shall descend. O Reader, were that event to occur this day, what would be thy doom ?

THE REWARDS ARE ETERNAL.

The reward of the righteous and the punishment of the wicked are both eternal. In the sentence of the Judge, the duration of the blessedness of the one, and of the misery of the other, is expressed by the same word—*αιώνιον*. In our own version, it is true the term “*eternal*” is applied to the state of the righteous, and the term “*everlasting*” to the doom of the wicked. But this change in the term was adopted by our translators merely for the sake of variety of expression, and certainly with no view to diminish the force of the original. For while that which is *eternal* has neither beginning nor ending, that which is *everlasting* must last for ever; so that there is in fact no difference in the signification of the term, even in English, when applied to a future state of being.

To evade the force of this word as applied to the wicked, it is alleged that the terms for ever and ever-

lasting are sometimes applied in Scripture to mountains, hills, the Jewish dispensation, &c., which it is admitted can only have a temporary duration. This is granted: but it merely shows that the term is sometimes used in Scripture, as we often use it in conversation, to express a long but indefinite period. Yet this loose application of the word does not destroy its proper meaning; and we are not to suppose, because it sometimes expresses a limited duration, that it always expresses a limited duration; for this reasoning would disprove the eternity of the happiness of the righteous as well as the misery of the wicked, and deny the eternity of God as well as the immortality of man. The truth is, that when the word everlasting, or any of its equivalents, is in Scripture used for a limited period, it expresses a duration as long as the subject of it will admit; and no mistake can arise from such an application of the term, because the limited duration of the subject referred to is either implied in the same passage of Scripture, or elsewhere plainly expressed. Thus, though mountains and hills are said to be everlasting, other passages foretell the conflagration of the earth, and the consequent destruction of mountains. While some passages speak of Jewish ordinances as of everlasting duration and obligation, other texts predict the dissolution of the Jewish economy and the introduction of the Christian dispensation in its stead. But no such limitation is either expressed or implied when the term is applied to God, because he is essentially of eternal duration; and here the word has its full and proper meaning. No such limitation is either implied or ex-

pressed when the word is applied to the human soul, or to the state of mankind in another world : it is left with its full, unqualified import, and the same term, uttered in the same breath, is applied to the state of the wicked in hell as to the righteous in heaven.

In order to make the word everlasting or eternal express a temporary duration when applied to the punishment of the wicked, in the same manner as when applied to mountains, hills, the Jewish dispensation, &c., some passages equally plain should be adduced which declare the existence of the wicked in hell to be but temporary, and which reveal the purpose of God to deliver the lost at some period, either by annihilation or by a restorative dispensation. But there is no such intimation. Throughout the sacred volume not a ray of mercy falls on the dark regions of the lost, not a whisper of forgiveness is heard in the doleful caverns of woe ; neither the hope of an end by annihilation, nor of recovery by any new dispensation, has any encouragement from the sacred volume. Darkness, darkness, unrelieved and impenetrable, settles on the destiny of those who reject the gospel of the blessed God.

All the representations of the state of the lost are such as indicate an eternity of woe. What mean the undying worm, the quenchless fire, the pit of bottomless perdition, and the smoke of torment ascending up for ever and ever ? Let it be granted these are images ; but images of what ? Has the anguish of the damned any end in these representations ? Great God ! what must be the infatuation of men who can extract the

hope of deliverance from the representations thy faithful word has given of their irretrievable and endless suffering!

To complete the hopelessness of the sinner's doom, it is pronounced eternal at the end of the judgment dispensation. The awful sentence "Depart from me, ye cursed, into everlasting fire," is uttered not as a threatening, but as a fulfilment of threatenings; not as a prophecy, but as the final accomplishment of a prediction at the end of time. This, therefore, is the practical exposition given by Christ himself of all the threatenings previously denounced on the ungodly in reference to their future doom. If, therefore, any limitation had been intended, this would be the occasion for its manifestation. But no such limitation appears in the final sentence. It was everlasting punishment in the Old Testament; it was everlasting punishment in the ministry of Christ; it was everlasting punishment in the ministry of the apostles; it was everlasting punishment in the closing language of the Apocalypse; and it is still everlasting punishment in the sentence pronounced at the day of judgment. Does this stern and awful consistency in the utterances of the sinner's doom give place for presumption to speculate on the hope of deliverance?

Nor must it be forgotten, that at the period when the sentence is pronounced, not only the day of grace has expired, but the appointed medium of mercy is closed, and the sinner has entered upon a new dispensation of wrath and vengeance. On the day of judgment the Redeemer leaves the mediatorial throne, and

puts off his sacerdotal robes ; he ceases to intercede ; his name is no longer the sinner's plea, and the Spirit no longer strives with men. The whole mediatorial system is given up, and all its ordinances, means, and helps have ceased ; and hence the Deity is no longer accessible to sinful men. If mercy had been attainable with the lost, it would surely have been found while there was yet an Intercessor on the throne ; and if an amelioration had been possible in the sinner's state, it would have been effected in the interval between death and judgment ; but the last day finds them still impenitent ; and when the Saviour vacates the mediatorial throne they are still accursed. Not only so, but the lost are now put into a new capacity for suffering. Some of them, like the rich man, will have endured the miseries of hell for hundreds, and others for thousands of years, before the day of judgment ; but when that day comes it not only brings with it no relief from pain, no hope of future rescue, but it opens a new dispensation of wrath ; it supplies the lost with additional capabilities for woe, and prepares them for that full infliction of vengeance which had been awaiting them to this hour. Being raised from the dead, they are invested with a nature incorruptible, immortal, and as capable of enduring endless torment as the glorified saints and angels are of sustaining an exceeding great and eternal weight of glory. It is when thus qualified for another, an everlasting dispensation of wrath, that the sentence is uttered, " Depart from me, ye cursed, into everlasting fire."

It is in vain to plead that such views are incom-

patible with the benevolence of the Divine character. Justice has its claims as well as mercy; and mercy despised is justly withdrawn. It is marvellous that the wretched culprit, convicted and condemned at the bar of justice, should be so sensitive respecting the character of his Judge. Better for him to spend his anxieties on his own condition, and by true repentance avert the wrath he deprecates, than trouble himself with foolish attempts to defend God's character by denying his truth. It is poor service to save God's benevolence by repudiating his faithfulness and making him a liar. Let not such irreverent hands touch the ark, lest they be smitten with Uzzah's fate, or receive the threatened malediction of the closing oracle—"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." God is able to defend his character, and he will defend it, but not at the expense of truth, not in the compromise of his word. He knew what objections carnal reason would suggest, and yet he caused all the dreadful denunciations against the sinner and all the awful threatenings of eternal misery to be recorded in his word; and what he hath threatened he will perform. Moreover the destiny of wicked men is not the event in which to look for a display of benevolence, but of punitive justice. We do not look to a scaffold for a manifestation of a sovereign's benignity, but rather to good laws and to the happy homes of an obedient people. And we look to the state of the lost not for an exhibition of compassion, but of holiness exemplifying its repugnance to sin; and justice upholding law and order, and vindi-

cating the claims of a righteous government. If we desire to see benevolence, we may behold it in the cross, in the provisions of pardon for the guilty, in forbearance with sinners, in tender entreaties and expostulations with erring men, in the happiness of the righteous, in the bliss of angels, and the joys of the glorified. O yes, God is good, infinitely good, or his Son had not died. God is good, or he had not sworn by himself that he has no pleasure in the sinner's death ; but he is absolutely holy, inflexibly just, and therefore sin shall not go unpunished ; he is unchangeably true, and therefore his threatenings as well as his promises shall all be fulfilled. Blessed are they who, instead of caviling at his word, thankfully embrace the offers of mercy.

The same truth which imparts to hell its deepest gloom gives to heaven its brightest joy — it is eternal life. The happiness is secure, its duration is everlasting. No shorter period could satisfy the infinite benevolence of the Donor : nothing less could meet the requirements of our immortal nature. The anticipation of an end at any period, however remote, would cast a gloom upon the most joyous moments of heaven.

“O ye bless'd scenes of permanent delight !
Full above measure, lasting beyond bound !
Could ye, so rich in rapture, fear an end ?
That ghastly thought would drink up all your joy,
And quite unparadise the realms of bliss.”

But that thought can never enter there. No, the possibility is excluded by the word of him who hath said, “I give unto them eternal life, and they shall never perish ; neither shall any one pluck them out of my

hand." The comprehensive word *eternity*—how it baffles the human understanding! that which shuts out every hope from hell, excludes every apprehension from heaven, and makes the prospect bright and boundless through every succeeding age. We calculate ages, but they are nothing. We seek for analogies and comparisons, but we find them not. A unit is something compared to a million: one star is something compared to the countless aggregations that powder the midnight heavens: one drop of water is something compared to the vast oceans of the Atlantic and Pacific: one grain of dust is something to the incalculable millions of particles that compose the globe; but ages expressed in numbers that would exhaust the life of man in multiplying, are nothing, absolutely nothing, to eternity. Comparison there is none—proportion there is none. It is all contrast, mighty, overwhelming contrast, to any computation we can state or imagine. The mind is bewildered while it contemplates the ages of its own being. It is an existence—we feel a tremulous awe in uttering it—it is an existence which shall run on in duration coeval with the Deity himself—an existence blessed with unceasing advancement in the knowledge and enjoyment of the glorious Being who bestowed it upon us—an existence in the bright and happy region of which it shall be for ever said—"THE LORD IS THERE."

THE FINAL MANIFESTATION.

The display of Divine glory which has just engaged our attention transcends all preceding ones in

fulness, solemnity, and grandeur. All former manifestations have been partial—made at diverse times, in a gradual manner, only to a portion of the intelligent universe, and always leaving some features of the Divine character still veiled in obscurity. This manifestation is full—the Creator, Governor, Redeemer, and Judge are seen at one view in the person of Christ; the attributes of his nature and the perfections of his character all beam forth at once, commingling their glories and unfolding their harmonies in the most perfect effulgence; while the principles involved in his providence and government, in reference to both angels and men during all past ages, are beheld in the focus of one great event, in one grand climacterical period, when the cycles of past ages have run their course, and all introductory dispensations have arrived at their final issue. From such a point of observation Jehovah reveals himself to his intelligent creatures, and imprints on their consciousness a manifestation of his Being and his character, such as no eye had beheld and no nature had felt in any anterior age or dispensation. In this dispensation, too, God is seen as well as known. It is rather a manifestation than a revelation—his personal presence and his personal acts declare him—afford a visible demonstration of who he is and what he is. The spectators have heard of him before by the hearing of the ear, but now they see him, and their own eyes gaze on the stupendous operations of his attributes. This display of Deity, surpassing all others in fulness and grandeur, is exhibited to beings of all orders of which the sacred volume affords us

any knowledge. Even the final destiny of the angels, who had fallen before the creation of man, is reserved for this great occasion. All earth, all heaven, all hell are present to witness the glorious manifestation of the Deity in his personal presence, and in the development of his character, as afforded in his conduct as Creator, Governor, and Redeemer of mankind; as Lord of the universe, and the Judge of all intelligent beings.

How wonderfully adapted too this great occasion to give permanence as well as universal publicity to the disclosure which God makes of himself! In this respect it has no parallel. Looking back into past history, we see that God has in general availed himself of great public events and large assemblies of people to give notoriety and wide diffusion to the discoveries he has made—as in Egypt, Babylon, Nineveh; as at Sinai when the law was given, Jerusalem when the glory descended, and on the day of Pentecost when the Holy Spirit was poured out. But what were these gatherings compared with the countless millions of all the inhabitants of earth, heaven, and hell; and what were any earthly events compared with the prodigies, catastrophes, and eternal destinies connected with this great occasion, which comprises—the end of time, the rising dead, the transformed living, the flaming skies, the conflagrated earth, the personal appearing and infinite glory of God himself, the development of character, the grand assize, the final sentence, the eternal destiny of all intelligent creation! So long as thought or being shall last, the recollection of these events must

endure ; the disclosure of the Divine perfections made under these circumstances could never be effaced ; and, if there be other worlds, the intelligence must be extended to the remotest region whither the influence of man or angel can reach. Ere we conclude this chapter we may briefly indicate the most prominent features in this manifestation.

1. The personal glory of the Deity is displayed. Many had denied his being, others had disputed the Redeemer's Godhead, and devils had sought for ages to detract from his glory : but here atheism is confronted by his actual presence, unbelief by the manifestation of his Godhead, and wicked men and devils are forced to see that glory which they had despised. Yet, sublime as is his appearing, his nature is sublimer still. His dignity is not like that of men, extraneous, but intrinsic ; not official, but personal. His glory is not derived from outward splendour ; it is in his nature. It is he who magnifies his office, and not his office which magnifies him. The glories of his throne arise from his moral perfections ; and all the high titles he bears, and all the retinue attending him, and all the honours with which he is invested, are but the symbols of his transcendent excellence and his personal dignity. All beings see that he is the High and mighty One—Jehovah, the everlasting God.

2. As Creator of the universe his glory is displayed. Many have been the schemes which a vain philosophy has framed, both in ancient and modern times to dispense with a Creator, and to show how nature herself was adequate to all the phenomena presented in the

universe. Against this error the events of providence, as well as the pages of revelation and the occurrence of miracles, have constantly protested; but here is dispensation when nature without any intermediate or second causes obeys the voice of her Maker,—when nature in the immediate presence of her God and of all his intelligent creatures responds to his audible call, and yields up all her powers in subveneriency to his will. The clouds are his chariot, the elements ignite at his bidding; earth, air, and ocean yield their dead at his command; millions on millions revive from their ancient dust at his word; heaven and hell yield up their spirits at his summons; and, at length, the old earth itself at his signal expires in a conflagration. If nature at her birth proclaimed his being, not less eloquent in his praise is her dissolution. If the morning stars sang together, and the sons of God shouted for joy, when they saw earth rise from chaos into beauty and order, not less will they exult and glorify his name when they see nature in her final ruin confess his Almighty power. The events of the day of judgment show that, as he had power to speak a world into being, he has power to blot it out with a word. “He can create, and he destroy.”

3. The day of judgment proclaims the supreme, universal, and absolute sovereignty of God. It is his right alone to reign. As the Creator, he is the Governor of all. Jehovah asserted his sovereignty, his right to govern, by establishing—as the first form of government among men—a theocracy. When in an after-age he selected one nation from among others, adopting

Abraham's seed as his peculiar people, he again established a theocracy, giving a visible symbol of his own presence, promulgating laws by his own voice, and uttering responses from his own oracle. When he established the Christian church, he made it, in a spiritual sense, a theocracy, proclaiming himself King in Zion, and giving his word for men's government, his own example for their pattern, and publishing in that word eternal blessings and anathemas as the reward of men's conduct. Yet in this world men boldly question God's authority, and, despising all restraint, live as if under no supreme government, and responsible to no ruler but man. In the day of judgment men will find out their mistake. They will see their Governor in the person of their Judge, and find their responsibilities an awful reality. They will perceive that his dominion extends over all minds as well as all matter ; that all beings, angels, and men, are accountable to him ; accountable, too, for thoughts and emotions as well as deeds ; for principles cherished as well as practices performed. They will find, too, that his laws are not a dead letter, nor his threatenings idle breath. Every thought published as with a sunbeam, guilt has no concealment ; encircled with the light of his presence, and the might of his power, the culprit has no means of escape. Monarchs and potentates will find themselves as subject to law as their meanest vassals, and as accountable as the most abject criminal that trembles at their tribunal. Fallen angels, who have revelled in schemes of malignity, will find the day of retribution come. If they cried out once on earth, as they fled

before his power, "We know thee who thou art, thou holy one of God; art thou come to torment us before the time?" how will they feel when they see him in his glory as their Judge, and find that the anticipated fatal hour has now arrived? The mightiest rebels and usurpers will tremble before his majesty; and that bold apostate spirit who had proudly assumed to be the god of this world and the prince of the power of the air, will quail in the presence of the God-man. Every one in that vast throng will feel that his power to punish or to bless is equal to his authority to rule; so that no combination, no leagued rebellion, can shake his throne, defy his vengeance, or avert the doom which his lips pronounce.

The righteous will exult to see him decked with honour and majesty. Thrones, dominions, principalities, and powers, will reverently bow before him! Hailing him as King of kings and Lord of lords, adoring him as the supreme ruler of the universe, they will rejoice that the day has come which reveals his glory, as the Wonderful, Counsellor, the mighty God, having the government on his shoulder. In songs of rapture they will exclaim, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints."

The proceedings of that day will assert and demonstrate the perfections of his character as well as the glories of his person.

4. His omnipotence will be displayed. What deeds of Almighty power will that day reveal! If at the grave of Lazarus and the bier of the widow's son, his

power was confessed, how much more when the dead of all ages start into being at his word? If the arrest he put on death, when he healed a few fatal maladies, proclaimed his power, how much more when death himself is destroyed at his coming? If the overthrow of Sodom and Gomorrah by the burning sulphur evinced his resistless power, how much more the catastrophe of a conflagrated world? If the creation of Adam's earthly body from the dust was a display of omnipotence, how much more, not only the resurrection of all mankind, but the instantaneous transformation of countless millions from the mortal body into the immortal, from the animal into the spiritual, and the earthly into the heavenly; and that in a moment of time? Here the work is not the slow result of ages, a gradual transformation effected by second causes; but the work of a moment, and the result of a word—done in the twinkling of an eye. Is it possible to conceive a more direct, immediate, and magnificent display of power than this? Again, if the casting out a legion of devils from a man by his word asserted his unlimited and absolute control, how much more the energy that drags all the legions of hell at once from their dark abodes to the judgment bar? If the disappointment and defeat of Satan by his own cross, his passion, and his triumphant resurrection, attested his might as a conqueror, how much more the complete overthrow of Satan, his judgment, his condemnation, and his punishment in hell? and with his destruction the extermination of every other foe to God and man? What anthems and hallelujahs will saints

and angels raise when they see these great events transpiring in rapid succession, and especially when they see the last rebel vanquished, and the last enemy destroyed. If the powers of heaven rejoice when Babylon falls, and when Jehovah judgeth the scarlet whore who had defiled the nations, how will they exult when Immanuel has taken his great power, and cast down and cast out the last foe that hath defaced his works, despised his laws, resisted his authority, and spread rebellion in his dominions? Then will the expanse of heaven be filled with the song, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all."

5. There will be a perfect display of his truth. In this world many an event has seemed to controvert God's word. The promise has been delayed, the prophecy remained long unfulfilled, and to superficial minds nature and revelation have appeared to clash. Even the pious have had moments of doubt, and enemies seasons of triumph. Hell has exulted in the hope that some failure would happen to lend a pretext to unbelief, and shake the foundation of the Christian faith. But in vain. He that sitteth in the heavens hath laughed. The Lord hath had his enemies in derision. Ages passed on: Jehovah could wait while foes died off and empires fell, knowing that his truth would live and triumph when generations were entombed and all his enemies trembled before him. The day has come

at last, and now it is seen that delay has changed no purpose, time worn away no truth, and ages endangered no result. The triumph of unbelief is at an end, and the steady faith of the just is honoured by the visions of reality. The unrolled volume of this world's history, from its creation to its dissolution, makes it manifest that every promise is fulfilled, every prediction accomplished, and every threatening inflicted. It is now seen that God is true, though every man be a liar; and though heaven and earth pass away, his word has not passed away—not one jot or tittle has fallen to the ground, but all is verified—

“In nature's ruins not one letter lost.”

6. His knowledge and wisdom are displayed. Of his infinite knowledge of material nature, the resurrection itself is a demonstration; for here is proof that his eye has traced the operations of every atom of matter from the moment his word brought it into being—that during all its multifarious changes, its complicated transformations and combinations, it has not one moment escaped from his notice. Of his infinite knowledge of mind, the consciousness of every spectator in that day will be a witness; for every soul will feel the piercing scrutiny of his omniscience, comprehending every thought, volition, motive, emotion, and act throughout his whole history. Now, we *believe* this, but then we shall *feel* it—feel it as if his hand grasped our heart, and see it as plainly as if a vast mirror reflected before us every lineament of our character, and published every thought of our inmost soul. The personal con-

sciousness of every one in that vast assembly will give a response to the perfect knowledge, the absolute omniscience of the judge, in reference to his own condition.

His wisdom, too, will be seen in the great economies of providence, redemption, and moral government. As these are evolved in the process of the judgment, his wisdom will shine illustrious in the vastness and comprehensiveness of his plans, the unity and harmony of his arrangements, and the perfect adaptation of his means to meet every exigency and contingency, and to fulfil every purpose. It will be seen there have been no mistakes to be rectified, no events unforeseen and unprovided for; nothing omitted that was required, yet nothing redundant or superfluous. It will be manifest too how he hath taken the wise in their own craftiness, and carried headlong the counsel of the foward—that the stratagems of foes have been frustrated, and their efforts deflected to his own subserviency; that failure and counteraction have disappointed malignity of its purpose, or that its temporary success has led to more signal defeat, and been made to eliminate a higher triumph for truth and holiness. It will be proved that natural evils themselves have been controlled, checked, or diverted so as to subserve ultimate good; and that even moral evil, while bringing eternal ruin on its guilty perpetrators, has been made to display his glory—evolving the manifestations of his immaculate holiness, his stern and flexible justice, and eliciting boundless displays of mercy, compassion, and love.

A display of wisdom this, which may well confound the adversaries, and fill them with burning shame; which

may well excite the admiration of the virtuous and the good, and call forth their rapturous adoration of him who is wonderful in counsel, and excellent in working. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" "To the only wise God, our Saviour, be glory and majesty, dominion and power, both now and for ever!"

7. There will be a display of holiness and justice. Holiness is not only freedom from sin, but aversion to it, conjoined with the possession of every moral excellence. In the Deity this attribute exists in absolute perfection. God is glorious in holiness. The seraphim, in profound adoration, celebrate this attribute—prostrate before the Divine presence, and veiling their faces with their wings, they cry one to another, "Holy, holy, holy is Jehovah of hosts." This marks the ineffable majesty with which it invests the Divine character, and the admiration it excites in holy beings. In all ages God has rendered this attribute conspicuous: in his law, which is holy, just, and good—a reflection of his own image: in his government, by punishing sin: in his cross, by expiring as a victim to vindicate its imperative claims, and to harmonize its demands with the exercise of mercy. But the completion of its display is reserved for the great and terrible day of judgment. Then its manifestation will be full, open, and perfect; for justice—retributive justice—will assert its rights, and cause every being in the universe both to see its unsullied character, and to feel, in his own experience, the effects of its resplendent perfection.

In this world men have largely presumed on God's mercy. Because sentence against an evil work is not speedily executed, their hearts are fully set in them to do evil; because God is good, they dare to continue in sin; and because mercy lingereth around their path, they indulge the hope that judgment will never come; and often compliment God for his compassion by impeaching his veracity and impugning his holiness. Even the confidence of saints, amid the protracted endurance of Heaven with the sanguinary crimes of mankind, has sometimes wavered, and impatience has murmured the complaint, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" But when the Judge arrives, he will bring up the long arrears, and his justice stern and inflexible will vindicate his dishonoured law, and render to every man according to his work. Defenceless innocence will find an advocate, and enthroned iniquity an Almighty avenger. Suffering meekness will meet with a recompense, and the bloody persecutor an Omnipotent's curse. Covert fraud will be detected, and punished; and the secret alms be acknowledged, and rewarded. The cry of the widow and the wrongs of the orphan will be remembered, and the martyr's blood will be avenged. The hardened sinner and the religious trifler will find that judgment deferred falls but the heavier, and abused mercy kindles into hottest indignation.

On that day it will be found that though mercy lingered with the sinner and waited his return, sin had no connivance, and holiness no compromise. However

events may then unfold God's great compassion, they will never impeach his justice, or tarnish his holiness. No feculent spot will rest on the Sun of righteousness ; his beams of holiness will shine with an awful effulgence as the history of his government is unfolded to the gaze of angels and men, overwhelming the sinners with dismay and terror, and filling the righteous with admiration and joy.

Great God ! how vividly will thy holiness shine, and how ardently will thy justice burn, in that dread sentence which consigns the guilty to endless woe ! Such an affront is sin to thy spotless nature, that thou canst not endure its presence. Severed from thyself, severed from thy people, and excluded from thy heaven, must its guilty perpetrators, men and devils, be banished into the lake of endless torment, where thy justice will bar the door of hope for ever, and the walls of their fiery prison glare with the tokens of thine indignation against sin. The hell of sinners will itself be an eternal monument of the holiness and justice of God, displaying his displeasure against sin ; and heaven with its pure inhabitants and hallowed joys will be an eternal monument of his holiness displayed in the approval and rewards of the sanctified. " Who would not fear thee, O Lord, and glorify thy name ? for thou only art holy."

8. The Judgment will afford a glorious display of Divine love. The benignity of God pervades all his dispensations, and it will be seen conspicuous in the Judgment, for that day will complete the purposes of benevolence, and dispense its rewards. As this attri-

bute shines in the Man of sorrows, it will shine in the glorified Son of God, the almighty Jehovah. Although holiness has all its claims honoured, and justice exacts all its penalties on that day, there will be no infraction of the law of love. He who is Judge of all was once the Saviour of all. His human nature will attest this truth ; the scars on his sacred body will declare it. The evidence of the great sacrifice will proclaim a redemption wide in its extent as the fallen race of man. The proceedings of judgment will publish the truth throughout the universe, that salvation was provided for every lost as well as every saved human being, and that not one is found trembling on the left hand of the Judge, who might not have been rejoicing on the right. The recollection of God's rejected love will darken their despair, and add poignancy to their anguish. Even in hell itself, their self-reproaches will bear a reluctant but eternal testimony to the free and unbounded love of God.

But how will the condition of the righteous attest the Redeemer's love ! The revelations of that day, in their history and condition, will show what love has done for them. The punishment of the lost will afford to the saints a clearer view of the holiness and justice of God, and heighten their adoring wonder at the manifestation of his love to them. Looking back from that elevated point of view, they will see, as they have never seen before, that goodness and mercy have followed them all the days of their lives ; and now, as the climax of its display, they are destined to dwell in the house of the Lord for ever. All the streams of mercy through

life will find their confluence on that day, swelling into a boundless ocean. Here love is made perfect in the consummation of all its bright designs, and the bestowment of all its promised gifts and purchased glories. The view will fill the righteous with transporting gratitude, wonder, and admiration. Every sin pardoned, every stain washed away, every danger ended, every enemy vanquished, the body itself raised from the dead and glorified, the approval of the Judge, the applauding sentence, the eternity of bliss ; and all procured by the blood of him who sits upon the throne. Herein is love —infinite and everlasting love. Tongue cannot express it, the mind cannot conceive it, and eternity will not terminate their wonder at its immensity. But redeeming love will be an everlasting theme of contemplation and of praise, for they sing a new song—a song of immortal freshness in its theme and subject. They sing a new song, saying, “Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”

The Judgment ended, the Son of God resigns his mediatorial office, and delivers up the kingdom to God, even the Father. Yet this involves no degradation. What he surrenders is but an official character. He took it up, and he lays it down ; but he lays it down with honour. Every condition of the covenant is fulfilled, every enemy is subdued, the righteous decisions of judgment are passed, and now the mediatorial dispensation ends because the work is done. But in resigning his office he retains his essential glory—the

glory which he had with the Father before the world was ; for in the heavenly kingdom the glory of God and the Lamb are its everlasting light.

It would seem that now another and a higher dispensation begins, in which the mediatorial system gives place to a more intimate and exalted mode of communication with the Godhead, and each Divine person —Father, Son, and Holy Spirit—is equally glorified, so that God is all in all. All past disclosures and revelations will be carried forward into the new state of being, forming an elevated stand-point from which all intelligent holy beings will see more of God, and be in a capacity to enjoy more fully the communications of the love and blessedness flowing from the Triune Jehovah, thus facilitating the endless progress of being, and drawing the creature nearer to the all-glorious Creator.

Doubtless, an important practical issue will also flow from the past manifestations of God, subserving the ends of the Divine government by promoting the loyal obedience, and thereby securing the happiness, of intelligent creatures. As the momentous interests of beings of various worlds are concerned in the judgment dispensation, it may be that the grand disclosures and events of that day will be published to other worlds for the benefit of intelligent creatures in various parts of Jehovah's vast empire. We know the facts of human apostasy and redemption have reached the knowledge of angels ; and intelligence of the condition of fallen and holy angels has reached our world ; and shall not the august proceedings of the judgment, and the un-

folding of the Divine perfections in its solemn process, be conveyed to other worlds for their instruction and admonition? Especially the next race of intelligent beings destined to inhabit our own earth (should it be refitted as the abode of another class of beings) will, we may presume, be made acquainted with its eventful history. The awful catastrophe, the stupendous events, and the sublime disclosures of the Divine character, exhibited in the several dispensations which have transpired in connection with earth's history, are fraught with moral lessons of the deepest interest to all moral agents and accountable beings, and will probably be widely made known in the universe of God, and powerfully operate in restraining sin and promoting the holiness and happiness of the intelligent creation.

CLOSING EXPOSTULATION.

But what will be *our* final destiny? Shall we be vessels of wrath or vessels of honour? Shall our eternal state be a monument of God's displeasure against sin, or of his love in our salvation? At present we are in a position to choose for ourselves. We live under a dispensation of grace and mercy. Jehovah calls us to himself, and he waits to be gracious. He loves his creature man, and longs for him to be united to himself. All the manifestations of himself from the beginning of time, have been made to man with this design. His Son has died for us, his Holy Spirit strives, and his messengers invite and entreat us to come unto God that we may be saved. If we approach the throne of grace by repentance and faith, he that

sitteth between the cherubim will shine forth, lift upon us the light of his countenance, fill us with the joys of his salvation, and finally exalt us to his presence in glory everlasting; but if we refuse, we shall find his glory a consuming fire which will devour the adversaries, and burn the curse of sin into our immortal nature. "I call heaven and earth to record this day against you; that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live: that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life."—Deuteronomy xxx. 19, 20.

Believers, who know the Lord, endeavour to know him more. Cherish communion with him; grow daily in his favour and image, and live continually in the joyful anticipation of seeing him as he is, and dwelling for ever in his presence. Then will he preserve you through life; his favour shall be your shield and buckler; you shall daily walk in the light of his countenance; in death the light of his presence shall illumine the dark valley; in the judgment he will acknowledge you for his before assembled worlds, and your immortal being shall be an eternal progression in his likeness, and in his love. "Blessed are the pure in heart, for they shall see God."

A DISSERTATION ON THE CHERUBIM.

IN the progress of this work we have frequently come into contact with mysterious beings called The Cherubim. It is proposed to inquire into their nature. Cherubim is the name given to the beings placed at the garden of Eden, immediately after the promise of a Saviour, and the covenant of mercy had been revealed to fallen man. The same name is applied to the "*Living creatures*" beheld in Ezekiel's vision, and to those golden figures which were placed on the mercy-seat in the Holy of holies, and embroidered on the veil and curtains of the tabernacle. Numerous and conflicting views have been entertained respecting these remarkable beings.

The first inquiry presenting itself is this—are the peculiar forms ascribed to these extraordinary beings, actual or symbolical? We know not with certainty the form they presented on their first manifestation at the gate of Paradise; nor the entire figure of those which were placed upon the mercy-seat in the holy place. They are described as having wings which stretched over the mercy-seat, and their faces looked one toward another, and toward the mercy-seat. But a detailed description of their entire form is not given. The same figures were on the ark of the covenant when it was placed in the temple built by Solomon; but besides these golden cherubim there were in the temple

two others made of the wood of the olive tree overlaid with gold. These were ten cubits high, having wings each five cubits in length, and they were placed apparently in an upright position, with their wings expanded, and unitedly stretching from one wall to the other of the Holy of holies. But here again a more minute description of their form is wanting; and in the time of Josephus all further knowledge of their shape was lost; for he says, "No one can tell nor even conjecture what was the form of these cherubim."

The prophet Ezekiel, however, in a vision which he had of the Shekinah and of the cherubim, presents us with a full and minute description of the form which those creatures then presented. He says, "And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they

four had the face of an ox on the left side ; they four also had the face of an eagle. Thus were their faces : and their wings were stretched upward ; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward : whither the spirit was to go, they went ; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps : it went up and down among the living creatures ; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.”—Ezekiel i. 4—14. Such is the description the prophet gives of these remarkable beings, and speaking of them again, and referring to this vision, he says, “This is the living creature that I saw under the God of Israel by the river of Chebar ; and I knew that they were the cherubims.”—Ezekiel x. 20.

Ezekiel was a priest, and was, therefore, we may suppose, familiar with the forms of the cherubim in the temple ; but whether he knew the cherubim in the vision because of their resemblance to the figures in the temple we cannot determine. If he did, then we have here a representation of those figures as they appeared in the temple ; and whether or not, we have here unquestionably a true description of them as they appeared to the view of the prophet. With this fact before us, we ask—were these the actual or the symbolical forms of the intelligent beings called the cherubim ? Are we to suppose that in heaven, in the im-

mediate presence of the Deity, there are actually beings presenting the singular combination of four faces—the face of an ox, a lion, an eagle, and a man; and with the feet of a calf? Or are we to suppose that while the existence of intelligent beings under the name of cherubim is actual, the forms depicted are emblematical—expressive of certain mental and moral properties predominant in the nature of these exalted beings? That intellectual and spiritual beings in heaven should actually have such grotesque forms shocks our sense of propriety; but that moral and intellectual qualities should be thus represented is in perfect harmony with the symbolical character of the sacred writings, and the usages of ancient nations.

The Book of Daniel, who was a contemporary with Ezekiel, abounds with such symbols expressing moral qualities. The Assyrian monuments of a similar age and of earlier date, which have recently been exhumed from their long entombment, abound with figures exhibiting the combination of various animals with some part of the human form to express the character of their divinities and deified heroes. There the face of man is connected with the body of an ox or a lion, and the wings of an eagle; and there the body of a man is seen with the face of an eagle, or a lion, and the outstretched wings of the king of birds. The sculptures of Egypt, India, and of many other ancient nations, show that the custom of depicting the properties of celestial beings by the combination of forms derived from the animal creation was almost universal. That Ezekiel, who lived in the age when this symbolic re-

presentation was the prevailing custom in the greatest nations, and who, as a captive, had lived in Babylon, where symbols of a like kind abounded, should express spiritual ideas in the same manner, is in the highest degree probable. We conclude then that while the existence of beings called cherubim is actual, the forms under which they were represented were emblematical.

If then the remarkable forms which Ezekiel beheld in the prophetic vision were symbolical, it is necessary to inquire—of what were they symbolical?

Dr. A. Clarke supposes the cherubim were emblematical representations of the eternal power and godhead of the Almighty. This opinion we think extremely improbable; for, besides the fact that it is unsupported by any passage of Scripture, either expressly or by implication, it seems directly contrary to the precepts and admonitions so frequently enforced against the formation or use of any visible representation of the Deity. The use of such representations of God, indeed, constitutes the essence of that idolatry into which the heathen fell, and which is so constantly denounced in the sacred Scriptures. Surely Jehovah could not sanction a practice which his own word so solemnly forbids. “Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure.” Yet the various prohibitions uttered against the use of images we regard, not as designed to exclude every artistic representation of the creatures as such, but to exclude every

artistic formation or image as a representation of God; and this prohibition at once forbids us to suppose that the cherubim were similitudes of the Deity. Besides this fatal objection to the Doctor's opinion, there is another: the cherubim, as we shall hereafter show, are represented as worshippers of God—as praising and adoring Jehovah. Now, if the cherubim were emblematical of the Deity, there would be the strange incongruity of the Deity set forth as worshipping himself.

Parkhurst regards the cherubim as emblematical of the Trinity; but the objections already stated as lying against any artistic representation of God, lie equally against such a representation of the Trinity, for the Trinity is the Deity in his personal relations and distinctions. Besides, there is no perceptible analogy between the figures of the cherubim and the relations and personal distinctions of the Godhead.

Dr. G. Smith, of Camborne, in his work on "The Cherubim," strongly contends that they were emblematical representations of redeemed and glorified man; but after carefully reading his book, we are compelled to dissent from his view. Yet, while differing from Dr. Smith's opinion, we desire to bear testimony to his work as evincing considerable ability, and his views are expressed in a calm, dignified, and Christian spirit.

Dr. Smith's view is not in harmony with the usual modes of representing glorified man. We are not aware, indeed, of a single instance in which man in the glorified state is represented in any other form than as man—having the human form, adorned with white robes, crowns, and such appendages as are expressive

of honour and happiness. Man's nature is known to us, and cannot therefore be better represented than by the human form, nor its honours and happiness in heaven be more fitly represented than by imagery connected with man's elevation and happiness in the present state of being. Such is the constant representation employed in the Holy Scriptures in reference to the blessed in heaven; but we know of no passage which represents man in heaven by any symbols derived from irrational animals.

The most impresible argument of Dr. Smith in favour of his theory is the one based on Rev. v. 8, 9, where he thinks the Living ones (supposed to be identical with the cherubim) are engaged in celebrating redemption in language that is applicable only to redeemed man. Here, however, the interpretation of Dr. Smith is inadmissible for several reasons.

First, the whole church of God, Jewish and Christian, is represented by the twenty-four elders: and, as we have here a full representation of the whole church, it is not likely there would be, in the same scene, and at the same moment, another representation of the church; and it is exceedingly unlikely that it would be represented by four creatures with forms totally diverse from the elders, and which are nowhere else applied to the church of God in the glorified state.

Secondly, these Living creatures have no semblance whatever to redeemed beings. The four and twenty elders are clothed in white robes, and have crowns of gold on their heads; the purity of the robes being expressive of the cleansing power of the Redeemer's

blood, which had washed their robes and made them white, and the crowns of gold betokening the exaltation of believers through the great atonement. But the Living creatures have no white robes, no crowns of gold, no palms of victory, and no symbol whatever indicating a state of redemption, or corresponding with the condition of man ; and where the differences are so decidedly marked as to present no common feature of resemblance it is illogical to argue for a sameness of nature. The Living creatures cannot be identical with the four and twenty elders in nature, and therefore they cannot represent human beings.

Thirdly, as to the song of redemption, which Dr. Smith supposes the Living creatures to sing in unison with the twenty-four elders. The relative pronoun, "They," in our own version, is the antecedent, but it does not necessarily include the Living creatures as engaged in this song. In fact, there is no pronoun in the original ; and the verb being thus left without a specific antecedent allows us to apply it ourselves according to the scope and meaning of the context. Now it does not appear from the context that the Living ones do unite with the elders in this song, except so far as to give an adoring response. If the Living creatures were human, they would, of course, be redeemed ; and, if redeemed, would be often occupied in celebrating redemption with rapturous gratitude : we should expect to meet with their celebration of redemption as frequently as with the blood-washed throng ; but nowhere else is it even pretended that

they are thus employed. Instead of this, they have a theme of their own. And what is that theme? Not mercy, but holiness—an attribute of which beings who had never sinned, and who live nearest to the throne of the Divine Majesty, might be supposed to have the brightest perceptions, and to cherish the deepest adoration. We are therefore irresistibly led to differ from Dr. Smith in his interpretation, and conclude that the cherubim do not represent human beings under any circumstances.

We think there are strong reasons for believing that the cherubim, in their configuration, were emblematical representations of an exalted order of celestial beings. Taking the word angel as a generic term, comprehending *all* the orders of the celestial hierarchy, we regard the cherubim as representing at least one of those orders, and perhaps the highest order of those exalted beings—or, the highest of those whose existence is disclosed to us in the volume of revelation.

1. That the cherubim, in their personal existence, are identical with an exalted order of angelic beings, is, we think, sustained by the appellation given to them. The word *cherubim* is not a single term, but compounded of the Hebrew prefix כ, which means *like*, and the word גָּדוֹל, which means a great one, a chief, prince, or any one having pre-eminence, principality, or chiefdom. The word, therefore, with its prefix and plural termination, means, literally, *like the great ones*, or a similitude of some superior beings—of beings having greatness, pre-eminence, dignity, or chiefdom. It is not a little remarkable, that this name, which in He-

brew is expressive of dignity, pre-eminence, greatness, and chiefdom, should have its equivalent ideas expressed in those Greek terms which the New Testament applies to angelic beings, when they are called "*thrones, dominions, principalities, and powers.*"* Seeing, then, the terms in Hebrew and Greek so intimately coincide, expressing substantially the same ideas, do they not point to the same class of beings of whom these ideas are characteristic? and as the terms in Greek evidently refer to beings of the angelic class, does it not follow that the equivalent term in Hebrew applies to beings of the same nature? If this be correct, it follows that the cherubic forms were emblematical of some order of angelic beings. This conclusion is sustained by several additional considerations.

2. The dignified position of the cherubim sustains this view. While their name itself is indicative of greatness, they are highly pre-eminent and dignified in their position; they are formed of beaten gold, and placed on the mercy-seat, or on each side of the throne of God, within the immediate beams of that glory which attested the Divine presence. The same exalted position is given to the cherubim beheld in Ezekiel's vision. They were in the very midst of the Divine brightness emanating from Jehovah's presence.—Ezekiel, chap. i. Now, this is the place constantly assigned in Holy Scripture to angelic beings; and as they are set forth in a similar manner, and with identical phraseology, as attending the Divine presence, beholding the face of God, and dwelling before the throne of his glory, do

* Ephesians i. 21; Colossians i. 16; ii. 10; Ephesians iii. 10.

we not see such a correspondence in station and dignified position as justifies the conclusion that the beings thus represented belong to the same exalted class—that cherubim is a name to denote spiritual intelligences, belonging to an order of which angel is the more generic and comprehensive term?

3. The cherubim, like angels, are described as worshippers of God. When Ezekiel saw these exalted beings, he heard a great voice of adoration, saying, “Blessed be the glory of the Lord from his place.”—Ezekiel iii. 12. Hereafter it will be argued that the cherubim are identical with the *seraphim*; that the two names apply to the same order of beings; and, assuming this to be correct, what is their employment, as set forth in the sublime vision of the prophet Isaiah? They render to God perpetual praise. Veiling their faces with their wings, they reverently exclaim, “Holy, holy, holy is Jehovah of hosts; the whole earth is full of his glory.”

The cherubim are identical with the “*Living ones*” in the apocalyptic vision. The symbols under which they are set forth, though not rigidly the same in every point of detail, are the same in all their great characteristics—the forms of the man, the lion, the ox, and the eagle, with their several wings, are prominent in each description. Nor is this all: they are the same in number—four, and are actually distinguished by the same common appellation of “*Living ones*. ” This identity of name is much more apparent in the original words than in our own translation. In Ezekiel i. our version calls the cherubim “*living creatures*, ” and in

Rev. iv. 5 the corresponding beings are called "beasts;" but there is no term in the Hebrew text of Ezekiel expressive of *creature*; and in the Greek text of Rev. iv. 6 the word "beast" is by no means a correct rendering of the Greek term there employed. The words **עֲבָרִים** **חַיִּים**, used by Ezekiel, have their exact equivalents in **τὰ τέσσαρα ζῶα**, used by St. John, and "*the four Living ones*" is the proper and literal rendering of the words in both passages. Seeing, then, they are both called in the original tongues by the same special name, it follows that special qualities corresponding to that name must apply to a nature common to both; and therefore the "*Living ones*" beheld by St. John were the same as the four cherubim beheld by the prophet Ezekiel.

Now the "*Living ones*" beheld by St. John were worshippers—like the seraphim beheld by Isaiah; they were engaged in acts of solemn adoration, and uttered the same language of exalted praise; "For they rest not day and night, saying, Holy, holy, holy, Lord God Almighty." Here then we see them in both cases distinguished by the same number—*four*; characterized by the same name—the *Living ones*; represented, in general, by the same emblematical figures; engaged in the same employment—praise; and uttering the same words of adoration. The marks of resemblance are here so complete as to furnish the clearest reason for concluding that they are identical in nature. And, seeing that their dignified position and employment are identical with those of angels, we infer that they are an order of the angelic class of beings.

4. Both angels and cherubim are described as

ministers of God, and as being actively employed as agents in fulfilling the purposes of his providence. The Psalmist, speaking of God, says, "He bowed the heavens, and came down; and darkness was under his feet, and he rode upon a cherub, and did fly."—Psalm xviii. 9, 10. Again, he says, "The chariots of God are twenty thousand, even thousands of angels."—Psalm lxviii. 17. This language is highly figurative but the metaphor has a meaning, and that meaning is *ministration*. Now the language applied in the former passage to the cherub, and in the latter to angels, is of a similar character, and indicates that both are employed as Jehovah's ministers. Again, angels are said to be "ministering spirits," and throughout the whole economy of providence and redemption, they have taken a conspicuous part. So in the visions both of Ezekiel and St. John, the "Living ones" are instinct with vital energy, prompt and decisive in action, connected with the wheels of Jehovah's providence and the dispensations of his government, executing his high behests with alacrity, and evidently finding it their element and happiness to do his pleasure. If such be the correspondence between the employment of the cherubim and the holy angels, does it not imply an intimate resemblance or identity in their nature?

5. In the contemplative attitude of the cherubim we see a coincidence with the desire of angels to explore the wonders of redemption. It was divinely commanded that the figures of the cherubim should have their faces inclined towards the mercy-seat, as if reverently gazing on it.—Exod. xxxvii. 9. Why this

special injunction that the cherubim should be placed on the ark of the covenant in the attitude of solemn interest and contemplation, as if devoutly engaged in exploring the sublime mysteries therein symbolized? There was doubtless a reason for this—some important fact was symbolized thereby. Was it not to indicate that the “angels desired to look into” the economy of redemption? Now, as if more closely to mark the connection between the contemplative attitude of the cherubim and the intense desire of angels to penetrate the mysteries of redemption, the Greek word employed by St. Peter to indicate that mental act, is an expression taken from the stooping or bending of the body forward to examine an object with special attention,* —*the very attitude of the cherubim on the mercy-seat*. Can these coincidences in fact and in language be fortuitous?—or are they not designed to mark the connection between the symbol and the objects symbolized? The latter we cordially believe, for such a conclusion alone agrees with the expressive meaning of the Scriptures, and their adaptation to fill the mind with the light of truth. To our mind, the coincidence before us shows that the Apostle had the reverently meditative posture of the cherubim in his mind at the moment that he penned the sentence; and this mental coincidence suggested that word which at once expresses the meditative posture of the cherubim, and the pondering solicitude of angelic minds to look into redemption’s wonders, and replenish their refined and expanding intellect with the discoveries it unfolds of the

* Εἰς δὲ ἡπιθυμοῦσιν δύγγελοι παρακύψαι.—1 Peter i. 12.

perfections of God. Nor is this all. The Apostle Paul refers to the same beings and the same facts when he says, "That now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."—Ephesians iii. 10. The *principalities and powers*, as we have already seen, are appellatives in Greek, equivalent in etymological import to the word *cherubim* in Hebrew, and therefore probably apply to beings of the same nature; and here they are again described as deriving wisdom from the contemplation of gospel mysteries—bending their mighty energies in the reverential investigation of the unfolding glories of the gospel dispensation.

6. The typical character of the "Holy of holies" leads us to expect that the antitypes of the cherubim are to be found in some celestial beings. The earthly tabernacle, the apostle tells us, was a figure of the true—a pattern of "things in the heavens." "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ has not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Hebrews ix. 23, 24. Seeing, therefore, that we find the antitype of the "Holy of holies" in the heavenly world itself, and the antitype of the interceding high priest in the person of our glorified Saviour in the presence of God; as the mercy-seat has its antitype in the throne of God in the heavens; as the radiant Shekinah has its type in the glory of God

that fills the New Jerusalem ; so to complete the parallel, the cherubim have their antitypes in those glorious intelligences who stand in the Divine presence, contemplating the perfections of the Divine nature, ministering to the fulfilling of his high behests, and adoringly worshipping at his feet.

These facts we think clearly identify the cherubim with some order of angelic beings.

7. Our notice of these glorious beings would not be complete without briefly glancing at the attributes symbolized by the configuration of the cherubim. We have already quoted from the vision of Ezekiel a full and minute portraiture of these celestial beings, and the prophet tells us that from their form he knew them to be the cherubim. The description in the apocalyptic vision is less minute, yet, with a general resemblance, it presents a few points of variety. The truth is, as we have shown :—The existence of these beings was real, for they are expressly called “Living ones,” but their configuration was symbolical. The cherubic forms, whether elaborated by artistic skill—as in the golden and embroidered figures of the sanctuary—or as depicted in prophetic vision, were *emblematical*. No such *forms* of being have an actual existence; but those extraordinary forms were symbols, in which earthly images were combined to set forth the attributes and properties of real celestial beings.

They were four in number, indicative, it may be, of so many separate *orders*, rather than of so many *individuals*, each order distinguished by some characteristic mental excellence. They are called “*Living*

ones," because they are immortal in their nature ; not, like man, subject to death and dissolution, but endowed with unfading vital energy and immortality. They have four faces—"the face of a man," to denote their intelligence and wisdom—"the face of a lion," to denote boldness and courage—"the face of an ox," to denote strength and firmness—"the face of an eagle," to denote activity. They had each "four wings," to denote their readiness and swiftness in obeying the commands and performing the will of God. "Their feet were straight," denoting rectitude. The soles of their feet were "like the foot of a calf"—that is, they were not like the feet of beasts of prey, but of those offered to God in sacrifice—clean and harmless animals, denoting purity and innocence. "They had hands under their wings," denoting that usefulness was combined with activity. "They were full of eyes," within and without, denoting quickness of perception, intuitive knowledge, and comprehensive views; their mental vision looking through vast cycles of time, and a wide circumference of events. "Their colour was like burnished brass," denoting their glory and majesty. They were connected with mighty "wheels," denoting their agency in the events of providence. They acted in concert with God's "Spirit," denoting the rectitude of their will, their spotless holiness, and entire conformity to God. "They turned not when they went," denoting that their actions were direct, and when once performed were effectual; for they were neither crooked in their policy, negligent in their obedience, nor inefficient in their operations; they had no need to do a thing over

again because it was imperfectly or improperly performed. "They ran and returned as the appearance of lightning," denoting the quickness of their obedience : and having performed the will of God among men, they immediately returned to the presence of God, with whom was their supreme delight.

Such beings must be transcendently great and glorious !—noble specimens of creative wisdom, power, and goodness, and as rich in the possession of moral excellence as of natural attributes and perfections.

Under every economy of grace, the cherubim have been in some way connected with the manifestations of the Divine presence, and the worship of God. They were located at the east of Eden, with the flaming symbol of the presence of God. In the tabernacle, their emblematic forms were placed on the mercy-seat, in juxtaposition with the Shekinah. They had the same position in the temple built by Solomon, and the same figures were also embroidered on the veil, and carved on the walls of the sanctuary. Thus connected with the Divine presence, and the consecrated places of man's worship, they were intended to symbolize the angelic inhabitants of the temple above. They pointed man to an upper world ; they spoke of the regions of the blessed ; they told of the existence of beings superior to the earthly, more exalted and dignified than man. Their contemplative attitude, their sublime yet calm and benignant aspect, their outstretched wings, their marvellous and significant forms, their dazzling radiance, their nearness to God, their constant abode amid the splendours of Jehovah's presence, spoke of

the Holy and the Divine, attesting the existence of the unseen, and unfolding the glories of the heavenly world; silently yet powerfully inviting man to withdraw his thoughts and affections from this mundane system to the sublime realities and glories of the celestial state. How far these mirrored truths were then understood is not to be ascertained in our day. Doubtless this would depend on the spirituality of mind and the Divine illumination of the worshippers. The contemplative, the devout, the spiritually-minded would be able to pierce far into those symbolized truths which were veiled and hidden from the sensual and the profane; and, like Enoch, while walking with God, to believe in the invisible, and anticipate the society and enjoyments of the heavenly world.

THE SERAPHIM.—We have stated our belief that the seraphim are identical with the cherubim, and we briefly give the reasons on which this opinion is founded.

1. Their name, Seraphim, corresponds with the radiant and glorious appearance of the Cherubim. The word *seraphim* from שָׁרָפִים, literally means the *burning ones*. It is the name applied to the fiery serpents which bit the Israelites, and to the brazen serpent made by Moses, which, for its brightness, would have a fiery appearance. The cherubim might well be called the *burning ones*, from the ardour of their love to God, the fervour of their devotion to his service, their dazzling appearance, and their frequent association with fiery manifestations of the Divine presence. On the first occasion of their being named, they are associ-

ated with the flaming sword, or the body of fire which moved to and fro, continually revolving upon itself. The cherubim in the holy place, being formed of pure gold and burnished, would emit a brilliant radiance, and covered as they were with the luminous Shekinah, they would be emblazoned with splendour. In the vision beheld by Ezekiel, there was "a fire infolding itself, and a brightness round about it, and out of the midst thereof, as the colour of amber out of the midst of the fire;" and from thence came the four Living ones, which he knew to be the cherubim. Thus burning with intense devotion, brilliant in their aspect, covered with the glory of the Divine presence, and constantly associated with some fiery display, the appellation of *seraphim*, or *the burning ones*, seems as appropriate to characterize their appearance as *cherubim* was to express their greatness and dignity, and as *living ones* to express their undecaying vitality. Nor should it be forgotten that a term synonymous with *seraphim* is applied to angels in general, when it is said, "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." — Psalm civ. 4; Hebrews i. 7.

2. The representation given of the *seraphim* in Isaiah affords such striking points of coincidence with the cherubim, as clearly indicate them to be the same beings. Let some of these points of coincidence be noticed. The appropriate place for the golden cherubim was the Holy of holies in the temple; that sacred place was the scene where the prophet beheld the seraphim. The position of the cherubim was above

the mercy-seat, or throne of the Divine Majesty ; it was on the same exalted place the prophet beheld the seraphim—"above it (the throne) stood the seraphim." The *Living ones* in the apocalyptic vision had each six wings, and the cherubim in Ezekiel's vision had each four wings and two hands, which probably mean the same six members ; and the seraphim had each "six wings, with twain he covered his face, with twain he covered his feet, and with twain he did fly." The cherubim were employed as ministering spirits to Jehovah, and thus were the seraphim employed as beheld by Isaiah.* Once more, the cherubim are reverently engaged in worship ; thus also are the seraphim engaged; and the adoration which both employ is expressed in the same words. The seraphim exclaim, Holy, holy, holy, is Jehovah of hosts ; and the Living ones, or the cherubim, exclaim also, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."†—Isaiah vi. ; Rev. iv. 8. These points of coincidence, we think, establish the identity of the beings in question, proving that the word seraphim is only another name for the same glorious intelligences.

The word Teraphim occurs occasionally, and we offer a few suggestions as to its signification.

1. The word *Teraphim* seems to have a close affinity to the word seraphim, being composed of exactly the same letters, except that the *sibilant* letter *w* (S) is

* Compare Isaiah vi. with Ezekiel i. and x.

† ὁ Ην, καὶ ὁ ὡν, καὶ ὁ ἱροχόμενος, is the Greek periphrasis for יהוה, because the name Jehovah itself is not used in the New Testament.

exchanged for the *dental* letter **ת** (T), which change is incidental to the Hebrew language and its cognate dialects. The Hebrew and the Chaldee, or the Aramean language, have many words in common, but in numerous cases the words which in the Hebrew have a sibilant letter have a dental in Chaldee, and *vice versa*. Thus in Hebrew שׁוּב, *to return*, is in Chaldee תָּבוּ; and שָׁבַר, *to break*, is in Chaldee תָּבַר; and עַשְׂרֵה *to be rich*, is in Chaldee עַתְּרֵה. In these, and numerous examples which might be given, the words themselves and the meanings are the same in both languages, the only difference being that the sibilant letter is changed into a dental.* Now this, we think, is the case of the words before us; but whether the word was at first *seraphim* and changed to *teraphim* by importation, or whether *teraphim* was the original word and changed to *seraphim*, must depend upon the question which nation or tribe first used the term under consideration. This, however, is not important as to the identity of the words. Yet it is remarkable that in the first instance in which the word *Teraphim* occurs, it appears as a word borrowed from Laban's family—an *Aramean* family. The following is the passage to which we refer:—"And Laban went to shear his sheep: and Rachel had stolen the images (*teraphim* in the original) that were her father's."—Gen. xxxi. 19. The word being thus introduced, it continued to be used among the Hebrews in after-ages, but employed chiefly in reference to the images made for household worship.

* Similar examples of exchanging and transposing the letters might easily be given in other languages, both ancient and modern.

2. This interpretation is further sustained by the fact that in Hosea iii. 4, the word teraphim evidently seems to be used to denote the *cherubim*. The prophet foretelling a period of Israel's apostasy, and consequent calamity as a nation, says : " For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without *teraphim*." The word rendered image is altar in the Septuagint, the Latin Vulgate, and in the Syriac and Arabic versions ; and such appears to have been the original Hebrew from which the earliest of those versions was taken.* Here then we have an enumeration of the principal sacred things belonging to the temple service—the sacrifice, the altar, the ephod, and the teraphim, or what is elsewhere called the seraphim or cherubim, words of the same import, and interchangeable in their application, as we have already explained.

The word teraphim, in this passage, cannot, we think, have reference to any idolatrous instruments, for the prophet is speaking of certain privileges of which the people should be deprived, and of the calamity the people should suffer by being destitute of the temple service and its sacred things ; but he could neither place idolatrous instruments in the category of the sacred things of the temple service, nor speak of it as the loss of a privilege to be destitute of such idolatrous instruments ; for the longer they were without

* The word מַבְזָבֵעַ, an image, and the word מִבְזָבֵעַ, being so much alike in sound and orthography, might easily be mistaken for each other. But in one of Dr. Kennicott's manuscripts the word is מִבְזָבֵעַ, a thank-offering.

instruments of idolatry the better. Seeing, then, the prophet was enumerating the principal things of the temple service, it was natural he should include the cherubim amongst them ; and seeing he is speaking of the people being deprived of their privileges, it was natural he should regard the loss of the cherubim and mercy-seat as a portion of that loss, for they were essentially connected with the holy oracle : and, therefore, we conclude that the word *teraphim* is here used for the word cherubim, or seraphim, which stood upon the mercy-seat, from whence responses were given in answer to prayer. Thus the prophecy seemed to say, Because the people forsake God, they shall themselves be forsaken, and for many days be deprived both of their kingdom, and of every part of the temple service. They shall neither have temple, nor sacrifice, nor oracle, nor the cherubim of glory. This prophecy has been literally fulfilled, and its fulfilment is still an historical fact before our eyes. The Jews have now no temple service, no sacrifice, no altar, no ephod, no mercy-seat with the cherubim thereon, but, scattered over the wide earth, they bear the impress of the Divine displeasure, and present a living and abiding testimony to the truth of Scripture. The passage before us, we think, viewed in connection with others we have explained, clearly identifies the teraphim, the seraphim, and the cherubim as one.

3. The preceding arguments for the identity of the teraphim with the seraphim and cherubim, are further sustained by the fact, that in the attempts to imitate the symbols and sacred rites of the true tabernacle,

images were provided under the name of *teraphim*. In Judges xvii. 5, we read of a man named Micah, who established for himself "a house of *Elohim*, or God, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest." Though this setting up a separate and private tabernacle was forbidden, yet it appears to have been designed not as a departure from the true God to idolatry, but to supply religious worship for his house at a time when public worship seems to have been generally neglected. Hence he endeavoured to furnish himself with the same kind of utensils that had been appointed for the worship of the sanctuary. He had his house, his altar, his ephod, a Levite for his priest, and his teraphim. His teraphim, too, he used in seeking oracular responses from heaven, which responses, it seems, were given and were true.—Judges xviii. 5, 14—31. From the facts here stated, it appears that the teraphim, in this instance, were images made after the pattern of the cherubim, and designed to represent them; and as such were used as a part of Micah's private establishment for the worship of God. It is probable that the teraphim of Laban were of the same description, for the forms of the cherubim seem to have been known in that early period, and the knowledge of them must have been transmitted from the original cherubim placed before the garden of Eden.

The practice of making and using imitations of the cherubim for household worship seems to have been the first step towards idolatry, and gradually led the people into the gross practices of heathenism, as appears from 2 Kings xxiii. 24; Ezekiel xxi. 21; Zecha-

riah x. 2, where the use of the teraphim is represented among the gross practices of divination and the abominations of heathen idolatry. As paganism in general is a vile parody of the true worship of God, and derives its origin in the first departures from the simplicity and purity of true religion, it is not improbable that the *Lares* and *Penates* of Greece and Rome had their origin in the early imitations of the cherubim, and the adoption of them for household worship. The teraphim of Laban were evidently formed of gold, or some valuable metal, which tempted the cupidity of Rachel, who stole them from her father's house.

Much more might be said, but our limited space forbids us to extend our investigations further at present. Sufficient, we think, has been adduced to prove that the word teraphim was originally identical with seraphim, and seraphim identical with cherubim; and that the cherubim were representations of angelic beings, whose intellectual and moral qualities were symbolized by the extraordinary configuration which the cherubic forms were made to assume both in the temple and in prophetic vision.

URIM AND THUMMIM.

PERHAPS there is no subject on which more diversified opinions have been entertained, and in which Jewish trifling has found a more ample scope, than the one before us. Jewish writers have long since admitted that "all their interpreters had been perplexed; and so diversified are their opinions that an ass would not be able to carry the books they have written on the subject."* Christian commentators, though exhibiting in general much more sobriety of judgment, have furnished a considerable variety of opinion, and not a few have despaired of arriving at any satisfactory interpretation. It would not minister to the edification of the reader to enumerate the various opinions of either Jewish or Christian writers, nor can we hope to afford a satisfactory solution of a difficulty which so many able writers have deemed incapable of solution.

As all memorials of the Urim and Thummim, except those contained in the Bible, have perished, we have no resource open to us but the few passages of Scripture in which those words occur, and they are the following:—"And thou shalt put in the breastplate of judgment, the Urim and the Thummim; and they shall be upon Aaron's heart, when he goeth in before Jehovah; and Aaron shall bear the judgment of the children of Israel upon his heart before Jehovah continually."—

* *Thesaurus Theologico-Philologicus*, tom. ii. 268.

Exodus xxvii. 30. "And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith. And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim."—Leviticus viii. 6, 7, 8.

The following passages show that the Urim and Thummim were connected with oracular responses:—"And he (Joshua) shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before Jehovah: at his word shall they go out, and at his word they shall come in, both he, and all the children of Israel with him, even all the congregation."—Numbers xxvii. 21. "And of Levi (the priesthood) he said—Let thy Thummim and thy Urim be with thy Holy one."—Deuteronomy xxxiii. 8. That is to say—Let the communication between God and the priests be ever open, and let Divine answers be ever given to thy prayerful inquiries on behalf of the people.

"And when Saul inquired of Jehovah, Jehovah answered him not, neither by dreams, nor by Urim, nor by prophets." — 1 Samuel xxviii. 6. That is, the voice of the holy oracle gave no response to him because of his sins.

The next passage refers to the period when the Jews had returned from the Babylonish captivity, and the worship of God was being restored at Jerusalem. "And the Tirshatha (or the governor) said unto them (certain persons who claimed to be of the priesthood,

but could not establish their genealogical right), that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim."—Ezra ii. 63. The question then at issue, being doubtful, could not be decided without a response from the oracle; but this privilege being suspended, they suspended their decision in hope that the privilege would be restored. The same passage in relation to the same fact occurs in Nehemiah vii. 65.

We have now before us all the passages of Scripture where the word Urim and Thummim occur; and from the slender information afforded, what is the conclusion at which we arrive?

Our opinion is that the words Urim and Thummim conjointly are only another name for the twelve polished and precious stones which were set in ouches of gold and put in the breastplate of the Jewish high priest; and this opinion is grounded on the following reasons:—

1. In those passages where the precious stones are omitted, the compound name Urim and Thummim is used; and in those passages where the latter is mentioned the former are omitted; from which it seems a probable inference that they were interchangeable, and that the name Urim and Thummim was applied to those twelve stones.

2. This view is strengthened by the fact, that there is no account given of anything else being commanded to be inserted in the breastplate; so that unless the name Urim and Thummim is used for the precious stones themselves, we have a name without any known

object to which it can be applied. But seeing the precious stones were inserted in the breastplate, and that in two passages the one word seems to stand for the other, we conclude that they were one and the same.

3. The meaning of the words Urim and Thummim seems expressive of the qualities of the twelve precious stones. *Urim* means *lights*, or *things that shine*; *Thummim* means *perfections*, or *things that are perfect*. The stones being of twelve varieties would reflect twelve different colours; and here they are fitly expressed in the plural number, lights; and the stones being highly polished by the lapidary, and set in ouches of burnished gold, would emit a brightness, a lustre of great beauty. Thus Urim expressing the variety of hues reflected, and Thummim the perfection of the diversified brightness and beauty, seem well adapted to indicate the quality of these twelve precious stones in the breastplate of the high priest.

4. If we look at the use of the breastplate, the name Urim and Thummim seems still more expressive. These words mean *lights and perfections*; and one important use of the breastplate was that of consulting Jehovah. Whenever the high priest appeared before God to ask counsel from him respecting the people, he was to put on the ephod with the breastplate containing the twelve precious stones on which were engraven the names of the twelve tribes of Israel. “The Urim and Thummim shall be upon Aaron’s heart when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually.” When thus the high priest asked counsel

from the Lord on behalf of an obedient people responses were given ; and these responses might fitly be called *lights and perfections*, from their truth and certainty. Those oracles were Lights from the clear and certain manifestations they made of the will of God ; and perfect because the revelation always met the exigency of the occasion, and the predictions uttered were sure to be fulfilled. The oracles of the heathen were false, ambiguous, and deceitful, the lying inventions of men ; but the oracles of Israel were the clear, infallible utterances of Jehovah's will to man.

5. This view seems sustained by the most ancient versions. Aquila translates Urim and Thummim by the words φωτισμοὺς καὶ τελειώσεις, that is, *illuminations and perfections*. The Septuagint renders the words δήλωσιν καὶ ἀλήθειαν—*manifestation and truth*. The Latin Vulgate renders the words doctrinam et veritatem—*doctrine and truth*. In these instances each authority refers to the effect of the breastplate rightly used in consulting the Lord—Divine illumination, perfect light, Divine doctrine, and absolute truth, were communicated, and thus the words Urim and Thummim might be applied both to the instrument employed in consulting the Lord and to the happy effect that followed.

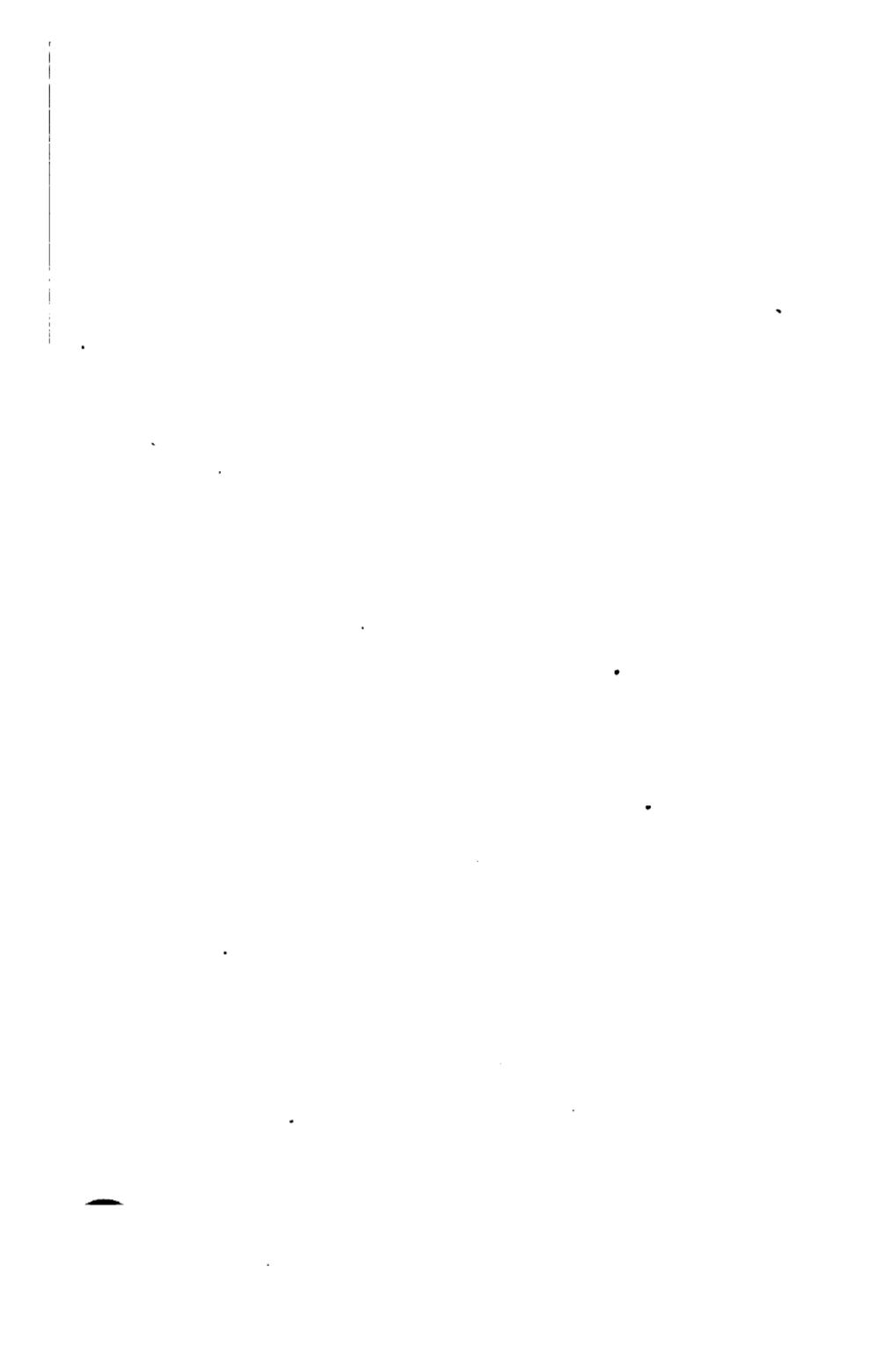
As to the mode in which responses were given various opinions have been entertained. Here, as usual, the Jewish Rabbies have exhibited no small capacity for trifling. It would be really degrading to the human intellect to repeat the childish nonsense they have uttered on this sacred subject. The Scriptures plainly

teach that the responses were given by an audible voice. When the oracle was first established Jehovah promised to commune with his servant in the holy place. "And there will I meet with thee, and I will commune with thee from above the mercy-seat of all things which I give thee in commandment unto the children of Israel."

—Exodus xxv. 22. Again we read that on one occasion when Moses entered the tabernacle to consult Jehovah's will, "He heard the voice of one speaking unto him from off the mercy-seat."—Numbers vii. 89. When David consulted the Lord, through Abiathar the priest, and inquired, "Will the men of Keilah deliver me into the hand of Saul?" Then the Lord answered and said, "They will deliver thee."—1 Sam. xxiii. 12. Now, from these instances, it appears evident that the answer was given by an audible voice speaking in the language of the nation, and without either mystification or ambiguity, revealing the counsel of God for the guidance and welfare of the people.

On occasions of thus consulting God, the high priest put on the ephod containing the breastplate enclosing the twelve precious stones, on which were engraved the names of the twelve tribes of Israel. This breastplate appears to be identical with the Urim and Thummim, and by a figure of speech called metonymy the word was sometimes applied to the oracle itself. The high priest did not enter into the most holy place, but into the first sanctuary, and standing before the veil opposite to the cloud of glory he humbly presented his request; and from the place where the radiant cloud was enthroned, the voice of the Lord was heard revealing his

holy will to his anointed servant. The answer given was said to be by Urim and Thummim, because the high priest put on the breastplate in consulting God. This mode of answering inquiries distinguished the oracles of the high priest from the ordinary predictions of the prophets, who were inspired to utter their prophetic announcements without wearing the ephod, and without the use of Urim and Thummim. And this distinction is clearly indicated in 1 Sam. xxviii. 6.



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